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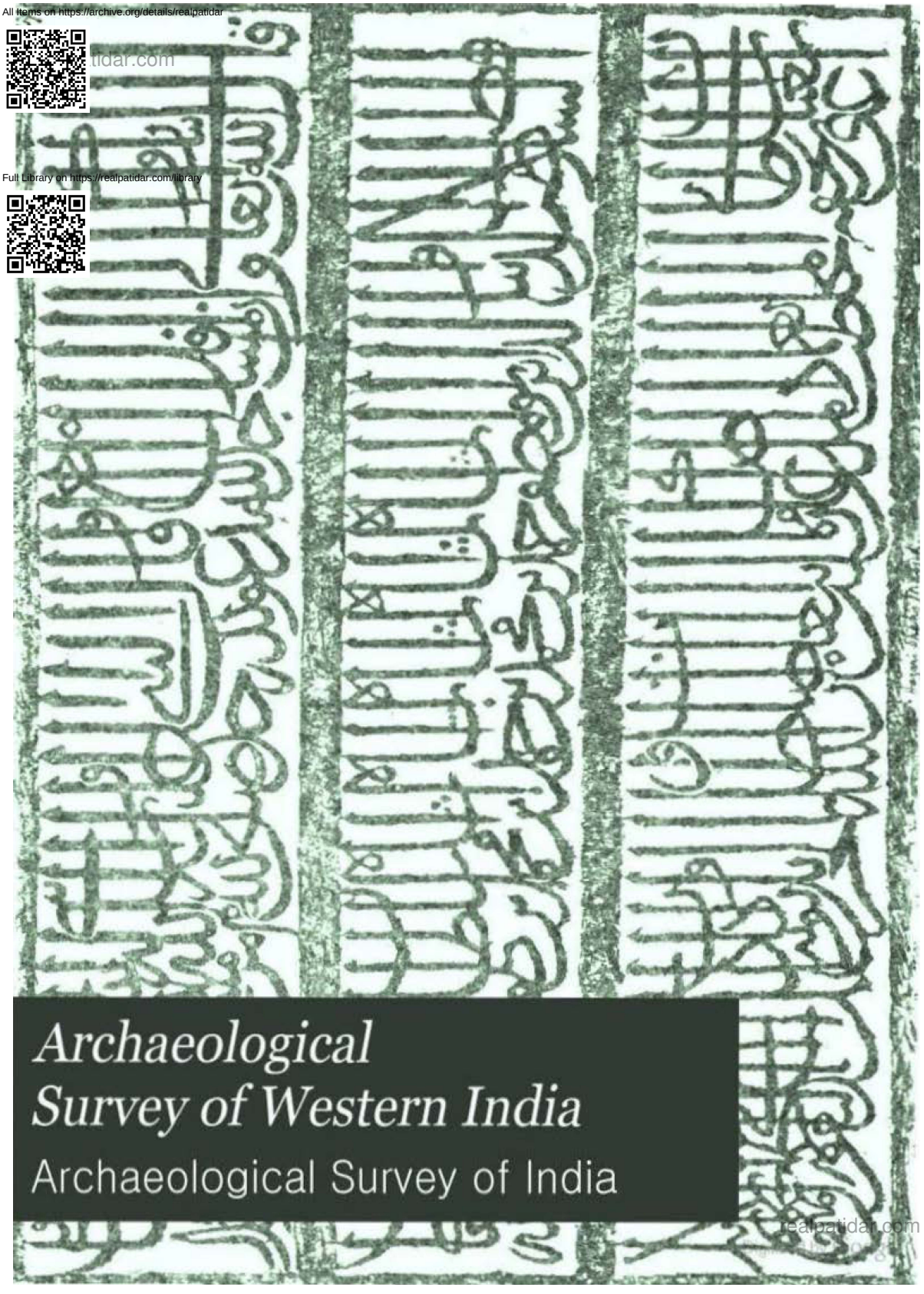

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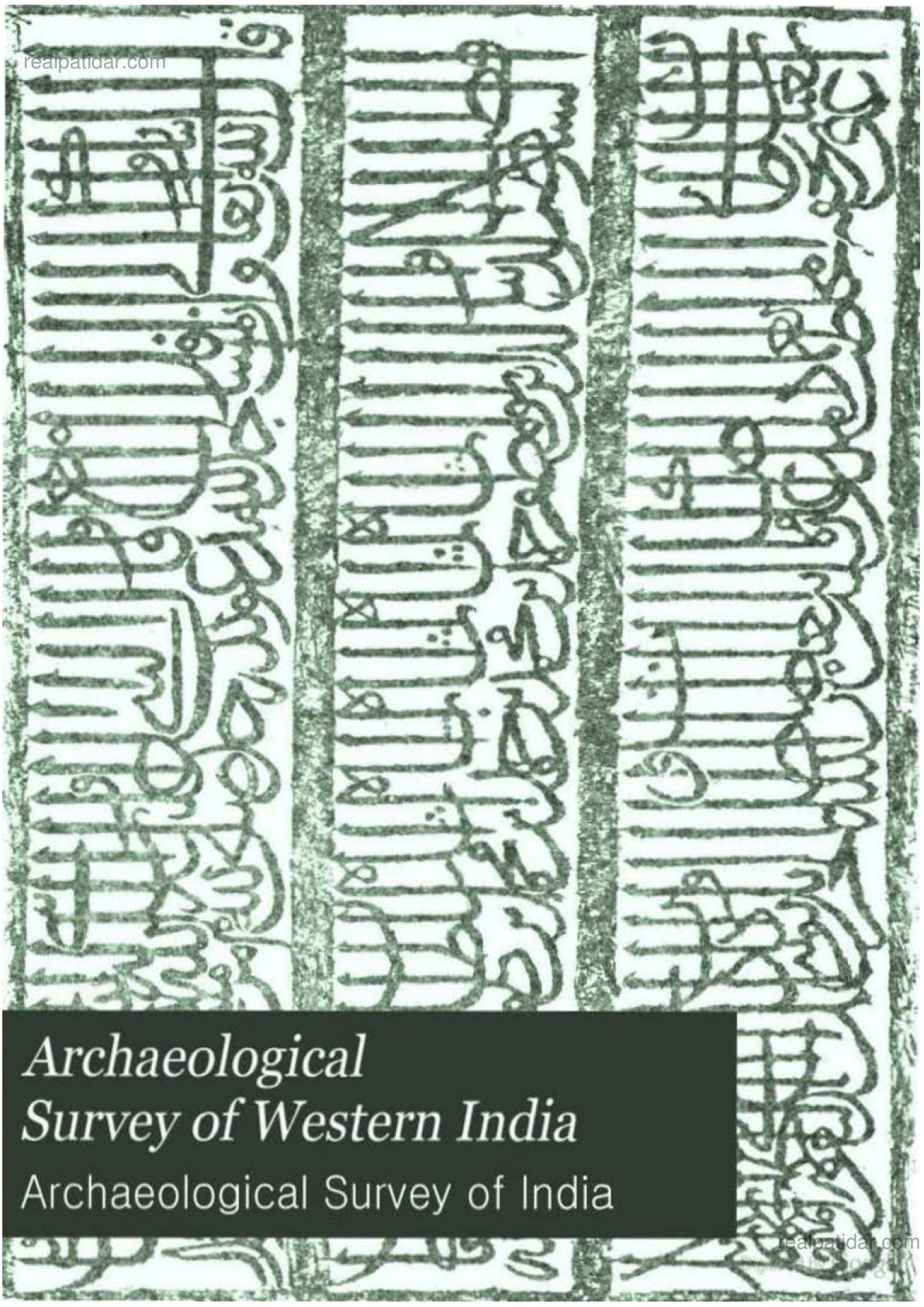

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Notes.

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1. Buddhist Caves of Junnar. & Translations.
2. Antiquities of Dabhoi. Ahmedabad &c
3. Remains at Girnli. Cop. &c
4. Provisional lists of Remains &c
5. Translations. by T.F. Fleet.
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Archæological Survey of Western India.

MEMORANDUM

ON

THE BUDDHIST CAVES AT JUNNAR,

BY

J. BURGESS, F.R.G.S., M.R.A.S., M. DE LA SOC. AS.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT;

AND

TRANSLATIONS

OF

THREE INSCRIPTIONS FROM BADAMI, PATTADKAL, AND AIHOLLI,

BY J. F. FLEET, Bo.C.S.

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MEMORANDUM ON THE BUDDHIST CAVES AT JUNNAR

The only published accounts of the Junnar Caves are a very short one by Dr. Bird in his *Jaina Researches*, derived from the notes of Professor Orlebar; one by Dr. J. Wilson in the *Bombay Asiatic Society's Journal* for January 1850, founded on memoranda communicated by Dr. Gibson; and lastly, the best of the three, by Mr. W. F. Sinclair, C.S., contributed to the *Indian Antiquary* of February 1874.* From none of these descriptions, however, could any inferences be drawn as to the chronological place of these caves among the other groups of Western India: and, when in England lately, Mr. Fergusson called my attention to the desirability of paying flying visits to them and to those at Dharasinha with a view to settling this point, and *seeing* for myself what architectural or other peculiarities they might present. Leaving Bombay on the afternoon of 5th November, I went to Junnar, spent four days in examining the caves, &c., and reached Punâ, on the way back, on the 14th. The following notes are the hurried diary jotted down during the inspection:—

The caves of Junnar, like those of Bhâjâ, Bedsâ, Talâjâ, Śanâ, and other groups, are remarkably devoid of figure ornament or imagery: in this respect contrasting strongly with Ajantâ, Elora, Kârlâ, the second and last few caves at Nâsik and many in Salsette. The Dahgoba alone is common to all: and, on comparing the different groups, one might almost suppose that the Dahgoba and Buddhist rail were the earliest ornaments as well as furniture of the caves: that the Chaitya or horse-shoe window with its latticed aperture was next developed both as an ornament and a structural feature,—and at Junnar there are some peculiar applications of it; and that figures of Buddha, as in the later caves at Nâsik, at Kanheri, and at Ajaṇṭâ and Elora, were introduced at a later date. Or, is it possible that a puritan sect of Bauddhas, like the Muhammadans, objecting to all anthropomorphic forms, made the *dahgoba* their only *qiblah*, while a separate school delighted in pictures and images of their Great Teacher, his Mother, and all the Bauddha Saints? This is a point deserving the attention of archæologists in attempting to arrange the Buddhist remains in anything like chronological order. We know that in early times it was usual for one school or sect almost to monopolize the popular religious attachment of particular cities or even provinces: these sects doubtless differed in their ritual and its accessories; and this might account for the prevalence at Ajaṇṭâ and elsewhere of images of Buddha, both in the sanctuaries and on the façades, and for the entire absence of such symbols at Bhâjâ, in the older and middle series of about ten caves at Nâsik, and at Junnar. It has yet, I think, to be decided how far the former class of caves are subsequent to the latter, or how far they may be regarded as synchronous.

* In the *Journal of the Royal Asiatic Society*, Vol. IV. (1833), pp. 287—291, Colonel Sykes gave copies of a number of the inscriptions from these caves, but without any detailed account of the excavations.

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Other ornament is but sparingly used at Junnar,—partly perhaps because the façades of many of the caves have peeled off in the lapse of centuries: but all instances of its occurrence are noted in the following brief descriptions.

Monday, 9th November, 6-40 A.M.—The barometer at Junnar 27·86 in. or abou 2,300 feet; at the foot of the Ganes'a Pahâr, three miles north of the town, 27·76 in. indicating about 2,100 feet; at the Chaitya Cave 27·38 in. or 2,360 feet above sea level. The ascent is partly by a built stair and leads up to the front of the Chaitya. This Chaitya faces due south, and measures inside 40 ft. in length by 22 ft. 5 in. wide and 24 ft. 2 in. high. It has a verandah 20 ft. 5 in. long, by 4 ft. 2 in. wide, reached by about six steps, with two pillars and two demi-pillars in front, of the style so prevalent at Nâsik, the capitals consisting of an abacus of three, four or five thin square tile-shaped members, each projecting a little over the one below it. Under this is a deep member resembling an inverted water-jar. The shaft is octagonal and the base is just the capital reversed. Over the abacus here, are figures of elephants roughly chiselled out, somewhat in the style of those in the Vihara to the right of the Pandu Lena Chaitya. The door is perfectly plain, 5 ft. 9 in. wide and lofty, and is the only entrance for light to the cave; for the arched window is merely indicated as a slight recess, high up in the rock,—too high to have corresponded with the arch of the cave, but its carefully smoothed area shows that it was never intended to drive it through. Over the entrance is a well-cut inscription in one long line (No. 1.) In Dr. Bird's transcript (*Jaina Researches*, No. ix., Pl. L.) two letters are omitted and others incorrectly copied: it is more correctly given by Colonel Sykes as No. 10 of his copies in the *Asiatic Society's Journal*, already referred to.

The nave is about 12 ft. 9 in. wide, and 24 ft. 6½ in. up to the Dahgoba, limited on each side by five columns and one demi-column 10 ft. 10 in. high similar to those in the front, and with lions or tigers and elephants over the capitals, fairly well cut. In the apse round the Dahgoba, about 3 ft. from it, are six plain octagon shafts 16½ in. in diameter without base or capital. The aisle behind the pillars is 3 ft. 6 in. wide, and is ribbed over like the roof of the nave in imitation of wooden ribs. The Dahgoba is of the usual form, a plain circular drum or base 8 ft. 9½ in. diameter and 6 ft. 4½ in. high, with a Buddhist-rail cornice, supporting the *garbha* or dome on which stands the *torana* or capital consisting of a square block, representing a box ornamented with the Buddhist-rail pattern, surmounted by an abacus of five thin slab-like members, each in succession wider than the one below, until the uppermost is 5 ft. 10 in. square with a hole in the centre of it to support the shaft of a wooden umbrella,* as at Kârlâ, and four shallow square ones for relics:—for it was on this *torana*, as on an altar, that the relics of Buddha or of Bauddha saints were deposited for adoration. In some cases, as at Bhâjâ, the box under the capital of the tee was hollow for the preservation of the relics. The whole height of this Dahgoba is 16 ft. 5 in.

The next cave east of this is a vihâra,—the door jambs now broken away. It has two windows, is 25 ft. wide by 29 deep, and 8 ft. 2 in. high, with a

* Dr. Wilson, writing twenty-five years ago, says the dahgoba was surmounted by an umbrella: but if so, this is not the only case among others in which the wood work has recently disappeared from Buddhist Caves of Western India. See *Jonal, Bombay Branch Royal Asiatic Society*, Vol. III., part ii. page 62.

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bench or seat 16 ft. 10 in. wide round the three inner sides. At the back are three cells and at each side two, for the resident monks. In the cells are high stone benches for their beds: on these they spread their quilt and enjoyed their rest:—simple beds for simple livers. Their *shâla* or hall, which they doubtless regarded as spacious, is now used as a goat-shed. Over the left window is the inscription No. 2; it is No. 9 of those copied by Colonel Sykes.

The next cave is higher up in the rock and is a small square one, with a stone bench-bed at the right end. The next, still to the east, is similar, about 8 ft. square, with a bench at the left end.

The next again is similar, with a bench at the left end and one large cell at the back, also a small recess probably for a water vessel. In the wall is a square hole into the next cave, which is 13 ft. 8 in. deep at the left or west side, but at the other has a cell about 7 ft. by 6 inside having a bed at the east end. In front of this is a verandah, with two pillars, supporting a projecting frieze carved with the Buddhist-rail pattern as in several of the caves at Nâsik.

Returning now to the Chaitya, and proceeding westwards,—an ascending stair enters under the rock and comes out in the verandah of the largest vihâra cave here—now known as the Ganes'a Lenâ, because this fine cave has been appropriated by some low Brahman in which to enshrine an image of the pot-bellied, elephant-snouted Gaṇapati, represented as childishly addicted to *ladus* or sweetmeat balls,—respecting whom Mr. Sinclair was once addressed* by a pert young Brahman—"Yes; we have set up our *Apollo* there"! This personification of the misformed is named Asht Venâyaka, as being, according to the *Ganes'a Purâna*, the eighth avatara of this *deva*, performed here to please his mother Girjâ. He is a favourite idol of the populace and is visited from far and near at the annual *Jâtra* or fair held in his honour. The shrine is taken care of by a *Panch* or committee who pay the Guru's wages out of a yearly endowment of Rs. 62 per annum. The Guru goes there daily from Junnar. The stair originally came up in front of the east end of the verandah: as it now stands, it is partly built, and closes the entrance to a cell or cistern under the vihâra. The hall is 50 ft. 6 in. by 56 ft. 6 in. and 10 ft. 2 in. high, with three doors and two windows in front, and a stone seat round the three inner sides. It has seven cells on each side and five at the back—the central one altered to make a shrine for the rat-riding god, whose large image is cut out of the rock, probably, from a Dahgoba that may originally have occupied this cell. It is smeared red and the shrine is enclosed by wooden doors. Outside the cave is a verandah 7 ft. wide with six pillars and two demi ones, rising from a bench as in Cave III. at Nâsik: the back of this bench forming the upper part of a basement carved in the old Buddhist-rail pattern: this also resembles the general style of the Nâsik Cave just mentioned, in having animal figures over the capitals, but on the outside only, and in having a projecting frieze above carved with rail pattern ornamentation.

Further west are two cells, noways peculiar; then a vihâra without cells, the verandah of four columns totally gone except the bases. It had a door in the

* See 'Notes on Junnar Tâlukâ' by W. F. Sinclair, Bo.C.S., *Indian Antiquary*, Vol. II., p. 4.

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centre, another at the west end, and two windows, and measures 31 ft. 3 in. wide by 23 ft. 2 in. deep.

The next is difficult of access, and of the plan of the most easterly cave, which is a very common type here.

Passing along a ledge of rock and over a small water-cistern, we come to the next, also a small vihâra about 25 ft. wide, the front entirely gone, and with a cell at the left end and stone bed in it. Close to it is another similar to the most easterly one: that is a cell in the corner of a larger one.

Lower in the rock, the next is like the last, and has a verandah with two pillars and a low screen in front, with a cistern outside at the east end.

The next is a rectangular flat-roofed Chaitya 21 ft. 10 in. deep by 12 ft. 9 in. wide and 13 ft. 8 in. high, with a Dahgoba 6 ft. 11 in. diameter standing 3 ft. from the back wall. The cylinder is 5 ft. 7 in. high including a base of 7 in. formed of three projecting annuli, and a cornice 12½ in. deep of the Buddhist-rail pattern. The dome rises about 3 ft. 4 in. and the *torana* 2 ft. 4 in., and is 4 ft. 4 in. square at the top. This is connected with the roof by the stone shaft of the umbrella, which, here, as in the case of several at Bhâjâ, is carved on the roof. To this cave there is a verandah 2 ft. 7 in. wide and 19 ft. 5 in. in length, which has had two pillars in front. On the left of the door outside is an inscription in two lines (No. 3).

Above this are—(1) a cell with a stone-bed at the right side; (2) a small room enclosing a cell, after the common plan here; (3) another similar, but a horizontal flaw in the rock has opened the top of the inner cell and of the whole of the next cave; (4) a vihâra, with two cells at the back, and a bench seat along each side, but the front wall is gone. Under the left front corner is a cistern, and outside is another; and (5) further along are three more cisterns. Over the first of these is an inscription in two lines (No. 4) which is No. 12 among Colonel Sykes's copies; and over the second is one in three lines (No. 5), but the letters have a slant and are not so neatly cut as most of the inscriptions here: this is given by Colonel Sykes as No. 11 among his.

We now come to a vihâra 29 ft. 5 in. deep by 24 ft. 3 in. wide, the front wall much destroyed, but which was perforated by a door and probably two windows. It has no cells, but has a stone bench round the three inner sides, and may have been a refectory or a school. Under the left corner is a well with abundance of cool water.

Still westwards is a cell and cistern, then a small hall—the front wall gone and without any cells; next one or two more cisterns, beyond which the advance becomes more difficult, and leads to or through three more small caves; on the wall outside the last of which is an inscription (No. 6) measuring about 2 ft. by 8 in. This is No. 13 in Colonel Sykes's copies.

To the left of this is a recess, then two cells, and still farther west are two or three others, which appearing almost inaccessible, I returned about noon to Junnar, crossing the Kukadi on the way. An avenue of trees said to have been planted by Amratrâo, the adopted son of Raghobâ, runs from the Kukadi to the

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foot of the hill in which these caves are, and which is said to be mentioned in the *Ganes'a Purâna* under the name of the Lehanâdri: locally it is known as the Ganes'a Pahâr or Sulaimân Pahâr.

Monday afternoon.—The Mânmodi Hill lies to the south-west of Junnar, about a mile west of the main road. Proceeding to the east face of the hill, I went up to the level of the most southerly group of caves. The first reached was a recess over a cell, or cistern, the front fallen away; on the left side of the recess is an inscription (No. 7) in one line. A little to the north of this, on the left side of a larger recess over the side of a cistern, is another inscription (No. 8) in three lines, of which, however, the first letters are quite obliterated. Above a precipice to the north of this are—(1) a single cell, (2) a broken cistern, and then (3) seven cells in a line. The barometer here indicated 27·49 in. about 2,360 feet.

Returning back from these and scrambling along a precipice to the south, we reach, first, a small vihâra without cells, then another with two octagonal columns and two pilasters in front of the verandah rising from a seat. The door is 5 ft. 10 in. wide and reaches to the roof of the hall, which has been frescoed. The verandah is about 2 ft. higher than the cave and the back of the seat or low screen outside is carved with rail ornament. The hall is 33 ft. deep and varies from 11 to 13 ft. wide, but at the back stands a mass of rock over 8 ft. wide by $5\frac{1}{2}$ thick, with a squatting figure roughly sketched out on the front of it. This mass of rock is very rotten behind and at the left side of it is a well of excellent water. The verandah is 4 ft. 7 in. wide and 19 ft. 10 in. long; the columns are of the usual Nâsik pattern but without animal figures above: over them the frieze projects considerably, and is carved in the style of Cave IV. at Nâsik,—the ends of rafters projecting on the lower fascia and the upper being carved with rail pattern. Over this is a recess about 2 or 3 ft. deep with the Chaitya arch over it, but without any carving.

Lower down in the face of the cliff, and somewhat to the north of this are some cells choked with prickly-pear and milk-bush.

A few yards south of the larger cave above mentioned is a vihâra with two pillars and pilasters in the verandah and with three doors leading into as many cells. Farther on still are one or two others almost inaccessible.

Returning from this point to the north and winding round the hill to the north-west side, we come upon another group of caves,—the lower ones of easy access. Among them is an unfinished Chaitya, the front of which is almost covered with inscriptions, but from their positions and the circumstance that in most cases the surface of the rock has not been smoothed before cutting them, it may be inferred that they are only the work of visitors and not the records of the original excavators. Three of them are given by Colonel Sykes, and others by Dr. Bird. This Chaitya has a verandah with two columns of the Nâsik type in front, which support the entablature above the great window. Inside it is wholly unfinished: the aisles have not been commenced, for a great fault in the rock seems to have stopped operations. The capital of the Dahgoba is blocked out, and portions of a square mass from which to carve the dome. The floor is now much filled up with mud. The cave faces N. by E.

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At the east side of it is a cell, also deep in earth, in which is a Dahgoba, the *chattri* or umbrella carved on the roof, but the staff has been broken, evidently with a view to convert it into the usual Saiva emblem. Beyond it are portions of other cells and a fragment of an inscription beside some modern steps leading up to five cells above those last mentioned. The two at the west end are converted into one by cutting away the partition. In the back wall of this apartment are two defaced figures of Buddha and in the west wall a third sitting under foliage with diminutive attendants or figures in the *parigara*. The *sinha* or lion is traceable on one or two of the *asanas* or seats, and a wooden frame work seems to have been fitted to them, for there are holes in the stones for the wood to hold. This is now dedicated to the goddess *Ambikâ*—a name of Pârvatî indeed, but also the *S'asanadevî* or patron goddess of Neminâth, one of the favourite Tirthankaras of the Jains,—by whom she may have been borrowed from some Buddhist sect. Here we have Brahmans worshipping the mutilated images of Buddha as a S'aiva goddess. In the outer wall of the first of these cells there has been a standing and a sitting figure of Buddha, but these are now almost obliterated. These are the only figures of the kind I have met with in the caves here.

On the west of the Chaitya are some cells much choked up with earth, and with at least three inscriptions in them. And high up above these are a few more cells but inaccessable. Further to the west is a cistern under a tree. From this point, as the sun had already set, I returned to Junnar.

Tuesday, 10th November.—Starting early for the last noticed group, I began work this morning by taking 'estampages' of three of the inscriptions. Two of them (Nos. 9 and 10) in the cells on the right or west of the Chaitya, and the third—one of those on the left side of the façade: owing partly to the stone not having been smoothed before the letters were incised, and partly to the paper I used being new to me and previously untried, perhaps also from haste, this last did not prove a satisfactory one. Dr. Bird gives it as No. vi., but his copy is certainly wrong in some of the letters at least.

Proceeding a considerable way round to the west on the slope of the hill, another unfinished Chaitya is reached, facing north-east by north, towards Junnar. This is the cave of which a very imperfect sketch by Professor Orlebar is given by Dr. Bird (Plate XVI). The door is nearly the whole width of the cave; the lintel of it is broken; and the top of the aperture of the window is much lower than the arched roof of the cave. The great arch over it in the façade, however, is high and over the window the space is divided fan-wise into seven petal-shaped compartments: in the upper or middle one is a female figure with a lotus-flower on each side; the compartments next to this have each an elephant standing on a lotus and holding up a water-jar, as frequently represented beside figures of Lakshmî or Srî on old Vaishnava temples. In the compartment behind each elephant stands a male figure, his hands over or in front of head, doing *pujâ* towards the central figure; and in the lowest or outer petals are two females in similar attitudes: beside each is a lotus-flower and bud. Over and outside this the architrave or jamb of the great arch projects, on each side of the finial of which is a figure (very unlike those in Professor Orlebar's sketch): that on the left holds a *chauri* and has wings, and some animal's head above his jaunty turban;

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the other holds some object in his right hand and behind each shoulder are two snake hoods with their tongues (?) hanging out. Right and left of these are dahgobas in high relief but roughly formed. On the projecting frieze over all are seven Chaitya window ornaments, with smaller ones between their finials; and two on the faces of the jambs. Inside the cave three octagonal pillars on the right side are blocked out, as is also the dahgoba, but without the capital. There is a horizontal soft stratum in the rock which has probably led to the work being relinquished in its present state. On the left side a pipal tree has taken root, and ought to be destroyed.

Higher up the rock on the east side of this are four cells with neatly-carved façade, each door having a chaitya-window arch over it, projecting about 15 in. and between the arches are two dahgobas with *chattris* in half relief, while over the shoulder of each arch is a smaller one as an ornament, and the Buddhist-rail ornament along the top. There is one plain cell west of these; and rather higher up on the east are four others.

Under these is a vihâra with two cells in the back and two in the left or east side, but the front is gone. It communicates by a passage with another to the west of it nearly filled up with mud.

West of the chaitya are two small cells high up in the rock.

It was now past noon, and as the 'estampages' were not yet dry, they were left till evening.

Afternoon.—Having sent out a ladder to the *Afiz Bâgh*, I went to a large Muhammadan Gumbâz there, 51 ft. square, with eight tombs inside in a line,—husband, wife, and six of the family, while the devoted servant's is just inside the east door. I was prepared to find an inscription covering perhaps from 20 to 25 square feet, but had not even the means of reaching the top of the one I found in the arch over the *Mehrab*, covering about four times the area I had been led to expect, besides two deep lines of Arabic down each side: to have taken an impression or rubbing would have required scaffolding, and an amount of time I was not prepared to devote to it. Possibly some local officer may be able to procure through the Maulavi or otherwise a tolerably correct copy from which any historical facts it may contain might be derived; but my impression is that it is mostly composed of texts from the Qoran. Over the main entrance, on the south side, is also a short inscription. The dome is lofty and the building worth being preserved. The pipal trees that have taken root on it should be extirpated with as little delay as possible.

West from it is a smaller one 22 ft. square, with three doors and a pyramidal roof. Round the head of the walls outside runs a deep cornice, which sets off this building, otherwise a very plain one.

There is another *dargah* in the *Afiz Bâgh* said to contain an equally long inscription with that in the larger tomb just mentioned.

From these *dargahs*, I returned to the caves in the Manmodi Hill and removed the 'estampages' and got back with them to the bungalow about sunset.

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Wednesday, 11th November.—The Tuljâ Lenâ group of caves lies in a hill about a mile and a half or two miles west from Junnar, and are so named because one of them has been appropriated by the modern Brahmans to Tuljâ Devî. When I reached them the thermometer was at 70° F. and barometer at 27·50, indicating an elevation of about 2,350 ft. above the sea.

They face north-east, but all the façades have fallen away. Beginning from the south-east we come to (1) two sides of a cell; (2) a small vihâra with two cells on the left side, two in the back, and one in the right side; and (3) a chaitya of a form quite new: it is circular, 25 ft. 6 in. across, with a dahgoba 8 ft. 2 in. in diameter in the centre surrounded by twelve plain octagonal shafts 11 ft. 4 in. high, supporting a lofty dome over the dahgoba. The outer aisle is arched over from a wall line 9 ft. 1 in. from the floor, to the upper side of an architrave 7 or 8 in. deep over the pillars. The dahgoba is plain, the cylinder being 4 ft. 4 in. high, but the capital has been hewn off to convert it into a *pinda* of S'iva, and even the dome is much hacked. Before the last cave, this and the next is a platform built by the modern votaries of Tuljâ Devî. The next (4) is the back of a cell with a recess appropriated to Tuljâ; then come the remains of three more cells, and a fourth with a wooden door appropriated by the priest. The next is a plain cell and beyond it the backs of two cells,—over the front of one of them are chaitya-window ornaments and two or three figures: then two more plain, and two with chaitya-window heads over the doors, and smaller ones between, with rail ornament, supported by slender brackets in entire relief, as at Bhâjâ, and quadrantal carved roll. The last cave is a hall 23 feet wide with one large cell at the left corner and seat round the three sides. In front of and considerably below the cells towards the north-west end is a tank, with masonry walls on two sides. The rock is so cut away in front of the cells above that it must have undermined the fronts of them and caused their destruction. Possibly this tank was originally a large cistern in the rock underneath the cells, and the pressure at the same time destroyed its roof and the front of the caves.

Leaving the Tuljâ Lenâ caves and striking across the plain to the south-west, my guides brought me round the southern base of S'ivanerî fort, and to save time scaled it through the jungle of cactus and other thorny bushes on that side, and by 10h. 5m. A.M. we reached Chând Bîbî's Mosque. Barom. 27·05 in., about 2,800 feet, Ther. 78° F. in the shade. The mosque is 22 ft.6 in.by16 ft. 8 in. inside. The two minarets are united by a flying arch, and, as remarked by Mr. Sinclair, "form a figure of the greatest simplicity and beauty, standing as they do sharp against the sky."* There is an inscription high up on the right side of the arched entrance. The mosque overhangs a fine tank cut in the solid rock, from which a large cave runs in under the rock, supported by square columns, and filled with water.

Near the top of the hill is an 'Idgah, and Adam Subedar's tomb, which has an inscribed string-course round the frieze, and smaller inscriptions over the doors. A cold wind was blowing here which brought the thermometer down to 73° F., Barom. 26·87 in., about 2,970 feet above the sea. From this we descended by the usual rough path from the gate, and reached the bungalow about noon.

* See *Indian Antiquary*, Vol. II., p. 45.

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Wednesday afternoon.—At 2 P.M. started again for Śivanerî, taking the east face of the hill. Going well along towards the south and, after visiting several cells in the lower scarp, came to a cave which has had originally two columns and pilasters in front of a narrow verandah. The cave has a wide door, and inside is a large square cell with the cylindrical base of a dahgoba—all coarsely hewn. Can the top have been of wood or other perishable or removeable material? This cave faces E.N.E. and the barometer indicated 27·45 in. On the sides of the scarp to the north of these excavations are several cisterns.

This side of the hill is peculiarly steep, and owing to the slippery dry grass it was ascended with difficulty. At 3-25 P.M. the thermometer at 80° F. and the barometer at 27·12 in. (2,750 ft.) a cave was reached at the south end of the upper scarp. In the north end of this cave is a stair leading to an upper floor. It has been a small hall, but the front is entirely gone except one pilaster at the south end. In the south wall is a small roughly hewn recess, and along the wall near the roof is an inscription (No. 11) in one line of deeply incised letters, with a raised device at the commencement. The hall below this has three cells on each side and four at the back—several of them quite unfinished.

Further north and somewhat higher, beyond a recess and a cistern with two openings, is a vihâra, the entire front of which is open, with a plain pilaster at each side having holes in them for the fastenings of the wooden front that has once screened the interior. There is a bench round the walls and an advanced seat at the back as if for an image, or, perhaps, a *guru* or teacher. It has been occupied in more recent times, as evidenced by a mud wall inside. Next we come to some large cisterns of which the roof has fallen in, and over the north side of them is a large vihâra with four cells at the back and two in the south end. In this case, again, there seems to have been originally only a wooden front; but for this has been substituted a stone one of ten courses of ashlar most carefully jointed, with a neatly carved door of the style of about the 10th century, and a well-wrought lattice stone window let into the wall. These were probably substituted by some Hindu sect not Bauddha. There is a fragment of an inscription at the north end, over a bench outside. North of this are some more cells, much decayed, but which had probably all wooden fronts: holes in the rock seem to indicate this.

At 4-35 P.M., after a very difficult and painful scramble from the last group, I reached the *Bârâ Kotri* group, so called from a large vihâra with *twelve* cells. Bar. 27·14 in., about 2,700 feet; Ther. 79° F. *First*, over a cistern broken in, is a dahgoba in half relief in front of a large cell with one stone bed, and having on the south side of the door a long inscription in five lines of varying length and in somewhat florid characters. Time did not permit my copying this, but as the letters had all been painted, I doubt not it was copied by Dr. Bhau Daji's Pandit. *Next* come four cells, the last with a stone bed; *third*, three wells with a small hall over the last which once had two square pillars in front; it is reached by a stair landing in the north end of the verandah. *Fourth* the *Bârâ Kotri* 36 ft. 8 in. wide and 33 ft. 5 in. deep, with four cells on each

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side, and a bench round all four. It has two doors and two large windows, one of them measuring 9 ft. 10 in. in width, with a groove in the sill for the wooden frame-work.

Beyond this are several cells and a well, then a small vihâra with three cells on the south side, and two at the back, with a dahgoba in half relief, in a recess, probably an older form than that in Cave III. at Nasik.

The next is a fine cave; it is a lofty flat roofed Vihâra. The front wall was probably originally pierced for two windows and the central door 6 ft. 1 in. wide, but the south window has been hewn down until it forms a door; inside the front wall is an outer cross aisle or vestibule 4 ft. 9 in. wide, separated from the inner hall by two octagonal pillars and two others just attached to the wall: these have the Nasik or water-jar base and capitals, but the latter do not reach the cross beam above; from the capital rises a short square pillar about 2½ feet high reaching to the roof, which is perhaps 18 or 19 feet high. The inner hall is 30 ft. 11 in. by 20 ft. 6 in., near the back of which stands a well proportioned dahgoba 10ft. 3 in. in diameter, the cylindrical part 5 ft. 11 in. high and surrounded on the upper margin by the rail pattern and with what are intended to represent the ends of bars projecting out below it. The umbrella is carved on the roof and connected with the capital by a short shaft. The ceiling has been painted and still retains large portions of the colouring: the design is in squares each containing concentric circles in orange, brown, and white, but light was beginning to fail and I could not be certain of the darker tints. Outside is an inscription in three lines (No. 12) first given by Colonel Sykes (*Journal Royal Asiatic Society*, Vol. IV., page 289, No. 7) in a not very accurate copy. Beyond this are some wells and fragments of cells. It was now full time to return, and by a rough and dangerous descent over slippery dry grass and steep rocks, I reached the bungalow again a little after 6 P.M.

Thursday, 12th November.—After a four miles' walk and a steep climb I reached the caves in a spur of a hill to the east of the Ganes'a Lena at 7-40 A.M. Ther. 72° F., Barom. 27·34 in. = about 2,400 feet. The caves here face S.S.W. The Chaitya, the most easterly of the group, is a small one 8 feet 3 inches wide inside and 22 feet 4 inches in length, or about 15 feet 4 inches from door to the dahgoba 4 feet 10 inches diameter. The sides or jambs of the façade are carved with chaitya window ornaments some having a dahgoba inside, and others a lotus flower, while the rail ornament is interspersed in the usual way. The face of the moulding round the window is also carved with a geometrical pattern. The walls are not straight, nor the floor level, and altogether the work seems to have been left unfinished, except perhaps the upper part of the dahgoba, the cylinder of which is 4 feet 10 inches high, and the total height 9 feet 4 inches. The aisle, which is never wanting in a finished dahgoba, has not been begun here. To the narrow ledge over the architrave of the walls is 16 feet and to the roof 18 feet 2 inches.

Next to this, but higher up and almost inaccessible, are two cells; then a well; and thirdly a small vihâra with two windows and two cells at the back, one

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with a stone bed, and some rough cutting in the wall between the doors to them resembling a dahgoba but quite unfinished. It has also a cell with stone bed at the left side; outside are two more cells, and a chamber at the end of the verandah, which is common both to the vihâra and cells. These caves usually represented as inaccessible, from the precipice being almost perpendicular are difficult of access and dangerous for any one not having a steady head and unaccustomed to climbing.

At 9-40 A.M. I returned to Junnar again and started immediately for Śivanerî, reaching the first cave from the north on the western slope of the fort at 10-50 A.M., Ther. 76° F., Barom. 27·20, about 2,650 feet. It is a vihâra 30 feet 8 inches wide by 27 feet 6 inches deep with two windows and a door. It has had a verandah about 4 feet wide with 4 pillars of wood: the four square members of the abacus are carved in the rock with a hole about 2 inches square on the under surface of each to receive the tenon of the wooden shaft. On the ceiling is a fragment of painting, just sufficient to show that it has been in the same style as in the Chaitya on the other side of the hill.

At 11-20 A.M. reached another group consisting of five wells and a vihâra with four cells, having a mud wall built up in the front of it. South from these again are fragments of three or four others facing W.N.W. but no ways remarkable.

Measurements were taken for plans of all the more important caves, and copies of the accompanying inscriptions, which are submitted for translation by Pali scholars.

This completed my four days' examination of the caves around Junnar, and after visiting the Jumma Masjid, which is remarkable for its carved wooden brackets well deserving of being photographed, and inspecting a sculptured stone deposited in the Kacheri by Mr. W. F. Sinclair, C.S., which, whether it be Hindu or Buddhist, is certainly unique in the quaint and peculiar style of its sculpture, and well worth publication.* The same evening I reached Nârâyângauw, and on the 14th Poona.

J. BURGESS,

Archæological Surveyor and Reporter to Government.

Bombay, 21st November 1874.

* I would suggest that if this stone can be conveyed in *safety*, it should be sent to the Asiatic Society's Museum in Bombay, where it could be easily photographed.

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INSCRIPTIONS FROM KANARA.

Of the Inscriptions from Belgâm and Kalâdgi in the *Report* of [redacted] last season's work, Mr. J. F. Fleet, C.S., supplies the following transcriptions and translations with remarks on the first :—

No. 7.—Badami.—Inscription in Cave III.

Transcription.

स्वस्ति ॥ श्रीस्वामिपादानुध्या(ध्या)तानाम्मानव्यसगोत्राणा हारितीपुत्राणाम्
अग्निष्टोमाग्निचयनवाजपेयपौण्डरीकबहुसुवर्ण्णमेधावं-
भृथस्नानपवित्रीकृतशिरसां चल्क्यानां वंशे संभूतः शक्तित्रयसं-
पन्नः चल्क्यवंशाम्बरपूर्ण्णचन्द्रः अनेकगुणगणालंकृतशरीरस्स-
र्व्वशास्त्रार्त्थतत्वनिविष्टबुद्धिरतिबलपराक्रमोत्साहसंपन्नः श्रीमङ्गलीश्वररणवि-
क्रान्तः प्रवर्द्धमानराज्यसंवत्सरे द्वादशे शकनृपतिराज्याभिषेकसंवत्सरे-
ष्वतिक्रान्तेषु पञ्चसु शतेषु निजभुजावलम्बितखड्गधारानमितनृपतिशिरोम-
कुटमणिप्रभारञ्जितपादयुगलश्चतुस्सागरपर्य्यन्तावनिविजयमङ्गलिका-
गारः परमभागवतो लयनो(नं) महाविष्णुगृहमतिदैवमानुष्यकमत्यद्भुतक-
र्म्मविरचित(तं)भूमिभागोपभागोपरिपर्य्यन्तातिशयदर्शनीयतमं कृत्वा
तस्मिन् महाकार्त्तिकपौर्ण्णमास्यां ब्राह्मणेभ्यो महाप्रदानन्दत्वा भगवतः प्रल-
योदित(ता)र्कमण्डल(ला)कारचक्रक्षपितामरारिपक्षस्य विष्णोः प्रतिमाप्रतिष्ठाप-
नाभ्युदये(य)निमित्त(त्तं) लङ्घीश्वरनाम ग्रामन्नारायणबल्युपहारार्त्थं षोडशसंख्येभ्यो
ब्राह्मणेभ्यश्च सत्रनिबन्धम्प्रतिदिनमनुविधानङ्कृत्वा शेषं च परिव्राजकभो-
ज्यन्दत्तवान् सकलजगन्मण्डल(ला)वनसमर्त्थाय रथहस्त्यश्वपदातसंकुला-
नेकयुद्धलब्धजयपताकावलम्बितचतुस्समुद्रोर्म्मिनिवारितयशःप्रता-
नोपशोभिताय देवद्विजगुरुपूजिताय ज्येष्ठायास्मद्भात्रे कीर्त्तिवर्म्मणे
पराक्रमेश्वराय तत्पुण्योपचयफलमादित्याग्निमहाजनसमक्ष-
मुदकपूर्व्वं(र्व्व) विश्राणितमस्मद्भ्रातृभ्शुश्रू[षि]णि यत्फलन्तन्मह्यं स्यादिति [॥]त(न) कैश्चि[त्]
परिहापयितव्यः ॥ बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता यस्य

* In the original this letter is inserted below the line, having been at first omitted.

† In the original the ङ्घ and the ई are clear, but the first consonant of the compound letter has been effaced; judging from the space left and the position of the ङ्घ, the missing letter is probably ङ्घ, but it might of course be ग्घ, ङ्ग, or ङ्घ.

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यस्य यदा भूमिः तस्य तस्य तदा फलम् [॥] स्वदत्तां परदत्तां वा ये(य)-

न्ताद्रक्ष युधिष्ठिर महीम्महीक्षितां श्रेष्ठं दानाच्छ्रेयो नुपालनं [॥]
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां श्वविष्ठायां
कृमिर्भूत्वा पितृभिस्सह मज्जति [॥] व्यासगीताः श्लोकाः ॥

Translation.

Hail! In the twelfth year of his prosperous reign, five hundred of the years of the royal installation of the S'aka king having expired, S'rî-Mangalîs'-vara, who is valorous in war,—whose two feet are tinted with the lustre of the jewels in the diadems of kings who have been caused to bow down before him by the edge of the sword which is wielded by his arm,—who is the auspicious abode of victory over the (*whole*) earth as far as the four oceans*,—who is a most excellent worshipper of (*Vishnu as*) the Holy One†,—who is born in the lineage of the Chalkyas who meditate on the feet of S'rî-Svâmî‡, who are of the kindred of Mânavya, who are the offspring of Haritî, and whose heads are purified by ablutions performed after the celebration of the Agnishtôma, Agnichayana, Vâjapêya, and Paundarîka sacrifices, and horse-sacrifices which cost much gold,—who is endowed with the three constituents of regal power§,—who is the full moon of the sky which is the race of the Chalkyas,—who is possessed of a body which is adorned with a multitude of many good qualities,—who has an intellect which is intent upon the true essence of the meaning of all the sacred writings,—who is possessed of extreme strength and prowess and energy,—having erected a temple, an abode of the great Vishnu, surpassing everything which is celestial or human, fashioned with most curious workmanship, most worthy to be looked at on the surface of any primary or secondary division of the earth‖, and having given rich gifts to Brâhmans in it on the holy full-moon of the month Kârttika, granted, on the occasion of the installation of the image of the holy Vishnu who destroyed the army of the enemies of the gods with his discus the shape of which is like that of the sun risen (*again*) after the destruction of the universe, the village called Lañjîs'vara¶, having made a daily observance the bestowal of food and alms upon sixteen Brâhmans for the purpose of offering the oblation to Nârâyaṇa and (*having set apart*) the remainder for the sustenance of wandering religious mendicants,—saying "In the presence of the Sun, Fire, and the (*guild of*) Mer-

* *i.e.*, the northern, southern, eastern, and western oceans.

† "Parama-bhâgavata," a most excellent worshipper of Bhagavân or Vîshnu.

‡ A name of Kârttikêya or Mâhâsêna, the god of war. This and the following two titles belong also to the kings of the older Kâdamba dynasty of Palâs'ikâ, (see Nos. 2, 6, and 7 of the inscriptions published by me at page 235 *et seq.* of Vol. IX., No. xxvii., of the *Journal of the Bom. Br. R. A. Society*) and probably to the kings of other old dynasties also.

§ Sc. majesty, the power of good counsel, and the force of energy.

‖ The meaning of the compound 'bhûmibhágôpa, &c.' is obscure and my interpretation of it may perhaps not be correct.

¶ See note † to the transcription.

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"chants*, the reward of this accumulation of religious merit has been made over "with oblations of water to my elder brother Kîrttivarmâ, the lord of valour, who "was sufficiently powerful to protect the whole circle of the earth, who was adorned "with a canopy consisting of his fame which was propped up by standards of "victory acquired in many battles in which there were mêlées of chariots and ele- "phants and horses and footmen, and which was bounded (*only*) by the waves of "the four oceans†, and who was worshipped by gods and Brâhmans and spiritual "preceptors; let whatever reward belongs to (*me who am*) possessed of a desire to "obey my brother accrue to me." (*And this grant*) is not to be diminished by any one; (*for*) :—"Land has been given by many and has been continued in "grant by many; he, who for the time being possesses land, enjoys the benefit of it. "Carefully continue, O Yudhishthira, land that has been given whether by thyself "or by another; continuing a grant is the best (*act*) of kings and is more excellent "than giving. He, who confiscates land that has been given whether by himself "or by another, becomes a worm in the excrement of a dog and sinks (*into hell*) "with his ancestors":—(*these are*) the verses sung by Vyâsa.

Remarks.

The inscription records the erection of a Vaishṇava temple and the allotment of grants on behalf of it by the Châlukya king Maṅgalîs'vara or Maṅgalîs'a in the S'aka year 501 (A.D. 579-80).

This is the first instance that I have met with of the name of the dynasty being spelt as 'Chalkya'; the usual form is Chalukya or Châlukya, and it is, I think, also occasionally written Chalikya.

The early Châlukya kings appear to have been very tolerant in matters of religion. In an inscription at Aiholḷi in the Kalâdgi District, not far from Bâdâmi, we find Pulikês'î II., the nephew and successor of Mangalîs'a, erecting and making grants to a Jain temple in the S'aka year 507, and Liṅga or S'aiva temples were erected and endowed by others of them.

The present inscription fixes the Śaka year 490 as the commencement of the reign of Mangalîs'a. Śaka 488 is the date obtained by Sir W. Elliot for his predecessor Kîrttivarmâ I.

This inscription also determines, with a precision not hitherto, I think, attained, the commencement of the S'aka era. The era has been considered to date "from the *birth* of S'âlivâhana, a mythological prince of the Dekhan, who "opposed Vikramâditya, the Râjâ of Ujjayinî."‡ It is here said distinctly to "date from the *royal installation* or *coronation* of the Śaka king."

* The merchants, or probably the chief men among them, constituted a village jury and investigated disputes, pronounced the results of trials by ordeal (see the Kâdamba inscription of Kittûr at page 304 *et seq.* of the above-mentioned number of the Journal of the *Bom. Br. R. A. Society*), witnessed grants with a view to subsequently proving them if required, &c.

† *i.e.*, which spread over and enveloped the whole inhabited earth.

‡ Thomas' edition of Prinsep's Useful Tables, page 154.

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No. 23.—Pattadkal.— On a pillar in the E. porch of the great temple.

Transcription.

भरतनुतवचनरचनाविरचितनटसेव्य-
सिंघ(ह)नादेन * परनटमदान्धहस्ती परिहीनमदो
भवत्येव ॥ नटसेव्यभरतमतयुतपटुत-
रवचनाशनिप्रपातेन कुटिलोन्नतनटशैल(लः)
स्फु(स्फु)टितानतमस्तकः फ(प)तति ॥.

Translation.

As an elephant, blinded by rut, is deprived of his frenzy by the roaring of a lion, so other actors are deprived of their presumption by the rules which are to be adhered to by actors and which are comprised in the arrangement of the celebrated precepts of Bharata†. As a curved and lofty mountain falls, having its summit torn open and thrown down by the fall of a thunderbolt, so disingenuous and arrogant actors fall, having their heads cleft open and bowed down by a very clever composition in accordance with the opinions of Bharata, which are to be adhered to by actors.

No. 33.—Inscription in an old Temple at Aiholli.

Transcription.

स्वस्ति [॥] जम्बुद्वीपान्तरे कश्चित्
वास्तुप्रासादतद्वतः [।]
नरसोव्वसमो विद्वान्
न भूतो न भविष्यति ॥

Translation.

Hail! There has not been and there shall not be in Jambudvipa any wise man, proficient in (the art of building) houses and temples, equal to Narasobba.

Note.—The initial letters of the lines in the above transcriptions correspond to the initial letters of the lines of the originals. In the originals the lines are for the most part all of the same length; in this respect, however, it is not possible to imitate the originals in the transcriptions.

J. F. FLEET, Bo. C.S.

* This letter was at first omitted in the original and then inserted below the line.

† The author of a collection of rules on the subject of dramatic composition and theatrical exhibition.

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Inscriptions from the Caves of Junnar.

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[No. 2]

Archæological Survey of Western India.

MEMORANDUM

ON

THE ANTIQUITIES

AT

DABHOI, AHMEDABAD, THAN, JUNAGADH, GIRNAR, AND DHANK.

BY

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MEMORANDUM OF THE ARCHÆOLOGICAL SURVEY IN KÂTHIÂWÂR.

THE CHIEF SECRETARY TO GOVERNMENT,

BOMBAY.

SIR,

I have the honour to submit the following outline of the progress of the survey during the months of December 1874 and January 1875, for the information of Government, and in anticipation of the more complete report, which can scarcely be published within another twelve months.

I reached Dabhoi on the 28th November last, expecting my assistants on the 30th: they did not appear, however, till the evening of 1st December; and the School of Art student sent was so little qualified for the work that I had to send him back, and his place was not supplied till 24th December.

The principal objects of interest at Dabhoi are the old walls and gates. The latter are four in number, but from Dabhoi (Sansk. *Darbhâvatî*) being one of the most easterly fortresses of the kingdom of Anhillawâḍâ, both fortifications and gates suffered from the Muhammadan invasions in the end of the twelfth and the thirteenth century. The fortifications are said to have been founded during the glorious reign of Siddharâja Jayasiñha (A.D. 1093-1142) and repaired by Visal Deva in the end of the thirteenth century (cir. 1255).

Forbes, in his *Oriental Memoirs* (Vol. II. pp. 335—337) gives the following tradition connecting the name of Visal Deva with Dabhoi:—

"I may observe that the Bhauts and Churruns, the only historians of Guzerat, account for their expensive and sumptuous portal and the other magnificent structures in the city by the following story, which is probably founded on fact; though blended with fable. Their traditions relate that, many centuries ago, a Hindoo Rajah, named Sadara Jai Sihng,* the 'Lion of Victory,' reigned in Putton, the *Paithana*, or *Pattana*, of the ancient Greeks:† a city built on the banks of the river *Godavery*, at a great distance from Dhuboy.

"According to the privileged custom of oriental monarchs this rajah had seven wives, and many concubines; the first in rank, and his greatest favourite, was called Ratanalee, the 'Lustre of Jewels,' an additional name conferred upon her, expressive of transcendent worth and superior beauty, in which and every elegant accomplishment she excelled all the ladies in the harem. She thus preserved an ascendancy over the rajah, notwithstanding she had no child, and several of the rest had presented him with princes. * The intrigues and jealousies

* Siddharâo Jayasingh who reigned A.D. 1093—1142, but died childless.—J. B.

† Here Forbes is all wrong: the capital of the Gujarat kings was at Anhillawâḍâ Paṭṭan on the Sarasvati,—the Neherwalah of the Arabic geographers.—J. B.

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among the secluded females in the eastern harems are well known; they prevailed powerfully at Putton, where the ladies were all jealous of Rattanalee, and used every means to alienate the rajah's affection from his favourite; but when they found that she also was in a state of pregnancy, their hatred knew no bounds. According to the superstitious customs of the Hindoos, they employed charms and talismans to prevent the birth of the child; and the beloved sultana, superstitious and credulous as themselves, imagined their spell had taken effect, and that while she remained in the palace her infant would never see the light.

"Impressed with these ideas, she departed with a splendid retinue to sacrifice at a celebrated temple on the banks of the Nerbudda, and after a long journey arrived late in the evening at a sacred grove and lake, about ten miles from the river, on the very spot where Dhuboy now stands; there the princess pitched her tents, intending to conclude the journey the next morning. In this grove dwelt a Gosanee, who had renounced the world, and passed his life in religious retirement. On hearing of Rattanalee's arrival he requested to be admitted into her presence, a request which is seldom refused to those holy men: he desired her not to proceed any further, as that grove was sacred, and there in a few days she would be delivered of a son. The princess followed his advice and continued in her encampment until the birth of her child, who, at the Gosanee's desire, was named Viseldow, 'or the child of twenty months.'

"This pleasing news was soon conveyed to the rajah, who declared young Viseldow heir to the throne; and finding his mother delighted with the spot where she had obtained the blessing, and fearful of returning among the ladies of the harem, he ordered the lake to be enlarged, the groves extended, and a city erected surrounded by a strong fortification, and beautified with very costly decoration. The most eminent artists were engaged to build this famous city, and over them was placed a man of superior abilities, who lived to complete the immense work, thirty-two years after its commencement. At that time Viseldow* had succeeded his father on the throne of Putton, but generally resided at the place of his nativity, where, on dismissing the several artists, he made them suitable presents; but desirous of more amply gratifying the man to whose superior taste it was indebted for such extraordinary beauty, he desired him to name a reward for his services. The architect respectfully replied, that being happy in the prince's favour he wanted neither money nor jewels; but as the place had not yet received any particular name, he entreated it might be called after his own, Dubhowey, which was immediately granted, and with a slight alteration is the name it still retains."

The gate that has suffered most is the Hirâ gate on the east, beside a temple of Kâlkâ Mâtâ, remarkable for its profuse sculpture: the most entire is the Nândod gate on the south. Original portions, however, of the four still remain,—they have only been repaired or partially rebuilt, and Muhammadan arches substituted for the old Rajput mode of spanning the aperture by corbelling inwards, with long stone lintels above supported by a series of carved brackets. The gates are about 16 feet wide by 30 deep, with six arches in the depth, the pilasters to which contract the clear way to little over 13 feet. The space between the

* Visal Deva, the brother of Vira Dhavala of the Waghela dynasty, ruled from 1243 to 1261.—J. B.

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middle pair of arches is about 8½ feet, and to the outer of these two the gate was hung. Inside there is one small room on each side, about 6½ feet by 9, for the *darwân*; otherwise the lower portion on each side of the entrance is a solid mass of masonry 30 feet by 12.

The brackets and lintels and upper portions of the side walls have all been elaborately carved with mythological figures and architectural ornament; and inside over the top of the façade of the Nândoḍ gate there are remains of a line of statues. Most of the larger figures, however, have been damaged by the Muhammadans. The Hirâ gate, said to be so named from the mason or master-builder under whose superintendence and from whose designs it and the temple beside it were built, has suffered so much that it has been almost entirely rebuilt. There are fragments of two inscriptions on this gate, but so situated and in such condition that I could get neither rubbing nor 'estampage' of them. Had I only had a pandit with me, copies might, with some care, have been obtained, as also of a much more perfect one on a marble slab on the base of Kâlkâ's temple, and of another in Persian and Sanskrit near the large talâo, in the town. The walls are much ruined in many places, but there are still considerable remains of the covered portico or colonnade that extended along the inside of them, and which probably formed the barracks of the Hindu garrison: it is generally over 9 feet in depth, with portions 16 feet 4 inches deep: one of the most entire being to the right on entering the Barodâ gate.

The tower at the south-west corner drawn by Kinloch Forbes (*Râs Mâlâ*, Vol., I. p. 252) has *perpendicular* walls: they do not *slope inwards* as he represents.

Photographs were taken of the Hirâ gate and temple, of the Nândoḍ and Baroda gates, and of the tower just referred to. I wanted also sketches of some of the curiously sculptured stones built into the walls beside the Morî gate, but here my assistant failed me.

5th December. AHMEDABAD.—Here I got very good rubbings of many of the inscriptions in the mosques, and might have got many more had I been able to spare the time. With Colonel Mellis I went over the excavations in the Bhadr, and can have no doubt that the foundations he has exposed, are those of the original Muhammadan citadel of the 15th century, to which the present building is long subsequent.* I examined the principal sculptured stones that had then been dug up, and have already suggested that they should be kept until my return to Ahmedabad, probably in April, when I shall select such as seem deserving of permanent preservation.

A principal object of my visiting the mosques, &c., of Ahmedabad and Sarkhej was to see what seemed to require special attention for their preservation.

* Mahmud Begaḍa surrounded Ahmedabad with a wall and bastions in A.D. 1485-6, inscribing the Hijirah date in the chronogram,—

مَن دَخلهُ كانَ اٰمِنًا

"Whoever is within is safe."

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Ranî Siprî's tomb is being extensively restored, and Ranî Rupamatî's mosque is also undergoing thorough repair under the superintendence of Colonel Mellis. And most of the others that I had time to visit seem to be in fair repair, and only require occasional attention to keep down weeds and young trees which are so apt to take root on the flat roofs. Two or three monuments, however, do seem to require a little more attention than they have hitherto received. The first is Ahmed Shâh's mosque in the Bhadr. It is hidden away from general inspection, in a courtyard filled with rubbish and weeds, and has not been used for worship for at least a century, but when carefully examined it will scarcely be found second in interest to any at Ahmedabad and in structural arrangements and proportions inside. It ought, I submit, to be cleaned out and kept in such repair as to prevent its going to decay: restoration I would ask none.

The Ranis's tombs come next in interest: they have suffered sadly from people carrying off the beautifully carved marble slabs. The court and corridors with the exquisitely latticed screens also require attention.

The third building is Dastur Khân's mosque, the modern brick partitions and rubbish about which might be cleared away, and the perforated screen—one of great beauty—might be cared for.

Several of the buildings at Ahmedabad have, I believe, fallen into the hands of Government, and I know of no place in India where General Cunningham's very sensible recommendation to place religious buildings, *no longer in use as such*, under the civil authority of the place, could be more easily carried out. It has already been so done in several cases with the best results, where there are funds for the special preservation of the buildings; where this is not the case, I would suggest that the surplus of funds should not be largely expended on restorations, but used, in part at least, for the conservation of all the Musalman remains placed under the charge of the Collector.

Ahmedabad was illustrated about eight years ago by a series of about 120 photographs taken by Colonel Biggs and edited with very valuable architectural and historical introductions by Mr. J. Fergusson, D.C.L., F.R.S.; and Mr. T. Hope, Bo.C.S. But valuable and interesting as that work is, it by no means adequately represents the art and architecture of the place. Were the Archæological Survey of Western India not so limited both in time and equipment, it would be worth while to devote five or six months to the delineation of details, sections, ground-plans, &c., with a view to the preparation of a volume analogous to that issued eight years ago on Bijapur,—with the addition, however, of a complete series of the inscriptions.

10*th December*.—Left Ahmedabad for Wadhwan, and reached Dhranghadhra the same evening, returning to Wadhwan on the 12th. On Monday, 14th, went to Mulî, where is a fine large temple of Swâmi Nârâyana, but it is so like others of the sect in many places throughout Kâṭhiâwâd that I did not delay to photograph it.

15*th December*.—Thân is a village to the north of the main road from Wadhwan to Râjkot, 12 or 14 miles north-west from Mulî. Close to the village is a

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small rock-cut apartment, apparently never quite finished. It has two pillars supporting the roof, and at the back a small shrine advancing into the cave with a stone bench in it as if for an image; but beyond this and the probability that, like the majority of other caves in this province, it may be Bauddha, there is nothing further to indicate the sect that excavated it, nor the age in which it was made.

About 600 yards south-west from the village, in a rock or low rocky hill, is another similar cave somewhat smaller and very rudely formed: the roof is also supported by two pillars much worn, and two others at the back not quite detached from the rock. The roof is low and the sides unfinished. There have also been other excavations in the rock close by, but the stone is easily weather-worn, and little of them remains.

Snake-worship still lingers among the Kâṭhis about Thân. On the west side of a tank near the village is a small temple devoted to it. The Devata is Wâsukhi or Vâsinghji, (vulgarly pronounced 'Bâshanji')—one of the five snake brethren: the others being Bândiâ Beli—who has a shrine at a place about 3 miles from Thân, where is a slightly warm spring close to the ruins of Mândâvgadh (in the Mândav hills); Tâlsaniyo; Bhujiyo; and Khâmbrâ. Wâsukhi is deified as S'esha Nârâyaṇa, and represented in the temple, on a slab, by a triple-headed snake with the tail coiled up spirally, and two smaller monocephalous ones—one on each side. On their right (the spectator's left) is a figure of Nârâyaṇa or Vishṇu. Both images are smeared red all over, and before them are laid *s'âligrâmas* and *s'aṅkhas*. The pujâri is a *sannyâsi* from near Banâras, and wears a brick-red cloth and uses a Rudrâksha Mâlâ, or rosary, of 19 beads. Shading the temple is a large *Râyaṇa* tree—the close foliage of small dark green oval leaves, which makes its shade so grateful, apparently having had to do with its being consecrated as a sacred tree in Western India, where it is specially dedicated by the Jains to their first Tirthankara—Rishabhanâtha—the patron saint of S'atruñjaya—no shrine to him being complete without a *Râyaṇa* tree overshadowing his *charana* or footprints.

In the court of this temple are many slabs of pottery, with images of the three snakes in alto rilievo similar to that in the shrine: they are apparently votive offerings. Doubtless much curious information respecting snake-worship and the worship of the Sun could be obtained in this neighbourhood by any one who had the time and tact to elicit it: it is to be hoped Major Watson may some day take the opportunity of doing so.

Outside the village, on a long raised platform, are seven small shrines in line, each with a small open porch, and containing the *charana* of the Bhaktas of the Kâṭhis,—except one in which a linga is placed. In another, a little advanced from the line, is a small brass image of Kânya, or Lâlji. On each side of him is what they call 'Niklanga'—a man on horseback—representing the tenth avatar of Vishṇu, and in front of the altar are the *paglaṇ* of Jâdra Bhakt—apparently a recently deceased Sâdhu.

Four miles south from Thân is the ruin of an old *bând* known as the Sândâsar, built originally of massive stones but burst by the force of the retained water,

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and the stones are now found scattered down the stream for several miles. Just above the east end of it on a rocky rising ground stands a small deserted temple called Muni Bâwâ's. When entire it must have been a very pretty shrine—prettily situated where it commands an extensive view, much more beautiful doubtless when the Sândâsar dam formed an extensive reservoir, almost in front of it. There is no inscription on it except on the jamb of the shrine door, where we read—

संवत १५५७ वर्षे.

but which seems to have been cut by some visitor, for the temple must belong to about the same age as that of Sûrya Nârâyaṇa at Somanâth, and is probably the older of the two—possibly dating from the 11th century. The plan is the usual one for a small temple—a broken square, of twelve columns, with two outside on each face, forming bays to the side windows, a vestibule to the shrine and an inner porch: each area measuring 6 feet 3 inches by 3 feet 4 inches. The square inside measures 15 feet 2 inches between opposite columns. The pillars are square below, and built partly into the high screen wall that surrounds the maṇḍap: above the screen they are octagonal, with round capitals supporting brackets. Each bracket has a four-armed figure carved upon it—each figure different from the others or in a different position: one is a Gaṇapati, another has a dog's face on his stomach and holds the mouth of it open with his fingers, one has his head turned downwards and his back outwards, and supports the upper member of the bracket with his feet, some gape, and most of them are comical or whimsical.

One pillar of the maṇḍap and much of the sculpture on the S'ikhar has fallen. The shrine door is neatly carved with a running flower pattern on the jambs, human figures below at each side, and three bands of small ones on the architrave, outside the jams. Gaṇapati is carved on the lintel, indicating a S'aiva shrine, and the frieze above is divided into seven compartments by colonnettes; the central one is occupied by a sitting figure, and the others by standing ones.

The roof is domed on eight pillars—the central pair on each face of the square, and has been neatly carved, as have also the roofs of the porch and shrine.

Outside, round the *vimana* or shrine, are carved a number of mythological figures;—one of them on the back, or west end, is a three-faced figure or *trimurti*, —possibly intended for Brahma. In all the receding compartments are figures of a curious nondescript animal, a sort of griffon—*grâsdâ*—which again occurs in a much less prominent form at Gumli, but figures in Indian sculpture from the age of the Bauddha caves downwards: perhaps it is intended for a *siñha*, but sometimes it is carved with a long snout like a tapir's, or an elephant's trunk, and sometimes with very long horns like an antelope's. Here it is repeated again and again as a principal figure, assailed by men with bows, spears, &c.

Songadh.—The old temple of the sun has been pulled down, and a modern shrine raised on the site.

24*th December.* JUNAGADH.—The antiquities of Junâgah are too numerous to describe in detail without plans and photographs, which cannot be given here.

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I shall not, therefore, attempt to give any account of the Jaina temples on Mount Girnar, but confine these notes almost entirely to the Bauddha and other remains apparently of about the same age.

In the jungle within the north wall of Junâgaḍh, at Mâï-Gaḍechi, under an old Hindu temple converted into a mosque, is a cave 26 feet 8 inches wide by 13 feet deep: the roof supported by two octagonal columns 9 feet 10½ inches high, with sculptured capitals,* —the sculpture, however, defaced and plastered over by its Muhammadan appropriators. The two square pillars which divide the front of the cave, have had *siñha* brackets on the outer face, and are 7 feet 10 inches high. At the west end is a small cell 8 feet 11 inches by 6 feet 2 inches.

It is by no means clear that this was a monastic abode: it seems quite as likely that it was a sort of garden retreat with a bath in front, similar to the one to be afterwards described on the Uparkot, and connected with the palace at Kâprâ Kodiâ. In the sunk area or court in front now stands the small cell or shrine of a *pîr* or *auliâ*, about whom the attendant and others tell stories of the most grovelling and silly ignorance, of marvels that a child might well refuse to listen to, as equally absurd as they are purposeless.

To the west of this is the rock of Kâprâ Kodiâ, now rapidly disappearing before the Nawâb's quarrymen,—but in which is still to be seen a *portion* of an ancient rock-hewn dwelling, originally of great extent, and still locally known as Khengâr's Mêhal or palace. What still remains of it extends fully 250 feet in length, through the rock, and has a width at one part of about 80 feet; but as the rock has been quarried entirely away, up to these limits, on three sides, it is impossible to tell what was its original extent or plan. "It was too old," said a man I spoke to, "to be of any use, and so the Darbâr gave it up to be quarried." This, I believe, represents the genuine local view on the point. Would that we had had a plan and a few descriptive notes of its original extent and details before the quarrymen touched it!

Beginning at the west end, we find on the top of the rock two stairs descending, the one from the south and the other from the north; by the former of these we enter the south side of a hall about 38 feet 8 inches square, with four heavy pillars in the floor enclosing an area about 15 feet square, which is open to the air above. In the south-west corner the wall has been broken through from the quarry. On the west side is a small unfinished recess; and at the north-west corner is a somewhat larger one with two pillars in front, and open into the quarry on its west side. At the south-east corner a door leads to the foot of the other stair already mentioned, and opposite to it is a door entering a much larger hall, 61 feet by 60, with sixteen pillars on the floor (one of them destroyed) arranged in fours round four areas, each about 15 feet square and open above, leaving between them two aisles crossing at right angles in the centre. All the pillars are quite devoid of carving, and have a re-entrant angle at the corner of the open square. They are not exactly of the same dimensions, nor perfectly symmetrically arranged, nor are the sides of the rooms quite straight. Round the

* A ground plan and drawing of one of the columns made.

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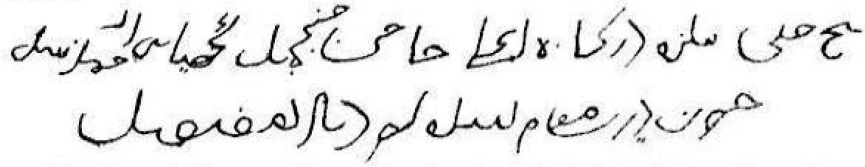
walls has been a bench. On the north wall is the Inscription No. 5. The wall is rough and full of small holes, so that the points are read doubtfully.

No. 5.



On the east side, near the north end, a door leads into what must have been a spacious apartment. The back or north corridor is 111 feet in length by 10½ feet wide, and has returned along the east and west sides. The west side is entirely ruined by the quarry, but on the east it extends about 90 feet, by 8 feet 10 inches wide inside the pillars. In front of this has been a passage about 9 feet wide and open above, and within this again a second covered corridor about 10 feet wide, including the columns: on the east side, however, there is a wall affording support to a stair ascending from the open passage to the roof or top of the rock. Within this the whole is quarried away.* Under the centre of this apartment there is a passage, but whether for sewage or as a secret entrance, can scarcely be determined: it is quite choked up with earth and rubbish.

Leaving this by a door on the north side, we enter a hall extending east and west, 67 feet 4 inches by about 16 feet 10 inches wide, which has recently been used to burn lime in. Two pillars still support the roof, but others have been destroyed, as has the whole of the front up to, and under which the quarry has recently been extended. At each end is a chamber measuring 17 feet by 8 feet 9 inches with two pillars in front—one gone in each case.

At the north-east corner of this a fragment of an apartment is left, showing that, in this direction at least, the excavations extended further. And just behind this, is the side of a shaft which descended from the top of the rock into the subterranean passage already mentioned. The rest has been recently quarried away.

Returning into the long corridor we find another door, further east, which, by a short passage running to the north-east, leads into a long deep passage running E. S. E. about 30 yards, till stopped by a wall: in the other direction it passes a recess 11 feet 4 inches by 9 feet 9 inches, and is then lost in the quarry. This passage is open up to the top of the rock, and, in parts at least, is much filled up with rubbish.

On the back wall of the recess just mentioned is the Inscription No. 1, cut in very large characters.

There are many scribblings on the pillars and walls of the other apartments, but the stone is so rough and worn that without a thorough knowledge of the alphabet or alphabets (for there are more than one) it would be almost impossible to transcribe a single specimen with perfect accuracy. Nos. 2, 3, and 4 may be taken as specimens. But, so far as my memory serves me, there were inscriptions, only six years ago, in the old Pali character: Colonel Tod also distinctly states so. But now they have entirely disappeared, with the chambers in which they

* Ground plan of the whole, and two photographs taken.

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were: the forms of the letters alone would have helped us to assign an age to these works; but, unless copies are to be found among Dr. Bhau Dâji's papers, there is probably no record left of these inscriptions. Let us hope there are, and that they will be given to the world in time to be of some use!

Returning again to the large corridor, and leaving it by a door in the east side, we enter the last apartment, more irregular in shape than any of the rest, and consisting of two open areas divided by a covered passage, and having a covered corridor round the east and south sides, and at the north end a room 7 feet 5 inches deep by 17 feet long, with two pillars in front. The two areas with the covered passage measure together about 62 feet by 17.

Opposite to the entrance door another leads out to the foot of a stair, which ascends to the north, turning round to the east and landing within a few feet of the end of the deep open passage referred to, and over the brink of the quarry on this side.

A little to the south of this are a few small detached rooms, quite choked up.

The roofs over these chambers are 10, 12 or more feet in thickness; and along the edges of the open areas are fragments of pillars and indications of sockets, &c., showing that, while excavated to give air and light, these areas were protected by roofs to keep out the glare of the noon-day summer sun and the rains of the monsoon. There are some traces also of what I take to have been channels to carry off the water. The indications, however, do not tend to show that any considerable portion of the structure was above the rock, from which to infer that these retreats were only the substructures of a palace intended for coolness during the heat of the day. A carefully surveyed plan and two photographs have been taken to illustrate this monument.

Besides the Mâi-Gaḍechi excavations there are other fragments left, well to the south of these last, and just under the scarp of the Uparkoṭ and also at Naudurgâ. These also have quite recently suffered from the quarrymen; but no doubt many others were quarried away in the time of Mahmud Begaḍha (A.D. 1470—1482) when he built the present city and renamed it MUSTA'FA'BAD.

The UPARKOT, or fort of Junâgaḍh, is probably a rich mine of antiquities. It seems to have been the citadel of the old city,* where the lieutenants of the great As'oka and still later, of the Gupta kings, lived. Of the rise of the Chuḍâsamâ kings of Junâgaḍh we as yet know nothing. They held their court here, though they seem to have also lived occasionally at Wâmanasthali—the modern Wanthali or Banthali, where ruled Wamanrâja, and later the Grâharipu,† defeated and slain by Mularâja of Paṭṭan in the end of the tenth century (cir. A.D. 979).

* Lassen supposes that Junâgaḍh is originally *Yavanagara* "the Grecian city." Mirza Muhammad Sádik Isfahâni, however, is quite correct when he says in his *Tahkik al I'rab*,—"Júnahgadh (spelt with the Indian *D*), a fortress Gujarat (گجرات) in India; it is also called Karnál (کرنال): the name Júnagadeh (جونه گده) signifies 'an ancient castle.'" Jirankot has a similar meaning.

† Grâharipu is only a title or a nickname; he is described as an Ahir—a title which would apply to Naughan V., the foster son of Devát the Ahir.

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A local history, written in Persian, of which I hope to print a translation before very long, states that the Chuḍâsamâ kings, a Chandravansa family, ruled at Junâgaḍh for 2,350 years; but it begins the list with Dayat Râja in the ninth century. I give the list of his successors and the dates of their accession (with only some obvious corrections) for what it is worth; I have no means of testing it here :—

Dayat Râja defeated and slain by the king of Anhillawâḍâ.
Sam. 874, Naughan V., his son, conquers Sindh, defeating Hamir Sumarah, s. 895.
„ 916, Khengar II., killed at Bagasara by the Anhillawâḍâ Râja.*
„ 952, Mularâja.
„ 987, Naughan VI. reigned 38 years.
... — —
„ 1047, Mandalik I. joined Bhima Deva of Gujarat in pursuit of Mahmud of Gazni, S. 1078.
„ 1095, Hamir Deva, son of Mandalik.
„ 1108, Vijayapâla.
„ 1164, Naughan VII.
„ 1184, Mandalik II.
„ 1195, Alansingha.
„ 1209, Gaṇésa.
„ 1218, Khengâr III. } or 1218 Naughan VIII., son of Naughan VII.
„ 1224, Naughan VIII. } 1224 Khengâr III.
„ 1270, Mandalik III., son of Khengâr III.
„ 1302, Mahipâla Deva.
„ 1336, Khengâr IV. repaired the temple of Somanâth, conquered Diu, &c. Shams Khân took Junâgaḍh.
„ 1390, Jayadeva Singh I., son of Khengâr IV.
„ 1402, Mugatsingh† or Makala Siñha.
„ 1416, Madhupat. †
„ 1421, Mandalik IV. (son of Mahipâla Deva.)
„ 1429, Megal, brother of Mandâlik IV.
„ 1441, Jayasingh II., apparently "the Ray of Jehrend" of Ferishtah (Briggs's *Trans.* Vol. IV., pp. 5, 6), defeated by Muzaffar Khan of Gujarat in A.D. 1411.
„ 1469 (?) Khengâr V., war with Ahmed Shah (Ferishtah, *ut sup.* pp. 17, 20.)
„ 1489, Mândalik V. restored the Uparkoṭ A.D. 1450; subdued by Muhammad Begaḍha A.D. 1469-70 (Ferishtah *u. s.* pp. 52-56).

Tributary to the Gujarat kings :—

A. D. 1471, Bhâpat, cousin of Mandalik V.
„ 1503, Khengâr VI., son of Bhâpat.

*There seems to be an anachronism here. Khengar, the son of Naughan, was killed by Siddharâja Jayasiñha (1093—1142 A.D.) :—*Râs Mâlâ*, Vol. I., p. 156.

† In place of these two kings the inscription on Girnar gives the names of Makala Siñha, Melagadeva, and Mahipâla Deva. Possibly Mandalik's brother preceded him.

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A. D 1525, Naughan IX., son of Khengâr VI.
„ 1550, Sri Singha; Gujarat subdued by Akbar.
„ 1585, Khengâr VII. till about 1608.

Then follows a list of governors or Motassadis on the part of the Dehli emperors—about 30 of them in 106 years—who, the author says, "spent their time dishonourably like owls in a wilderness and did nothing worthy of record."

Were the *Mirat Ahmadi* translated, as it ought to be, it would probably furnish many details of the history of Kathiawad from the beginning of the 15th century.

The Uparkot still contains some wells such as the Adi Chadi and Naughan wâvs, cut to a great depth in the soft rock. The Adi-Chadi wâv is descended by a long flight of steps, and has also a shaft just over the well. The sides of the descent show the most remarkable overlappings and changes of lie in the strata—for which alone it is worth a visit by any one with geological tastes.

The Naughan wâv has a rock-cut passage, at least 10 feet wide, winding round its ample square area down to the bottom—perhaps 120 feet, with apertures into the shaft. On one side is a balcony, where tradition says the kusumba draught was brewed in a built cistern, still shown, when the court came down to hold a drinking bout. This—like the story of the celestial horse that fell into the wâv and only extricated himself at the instigation of a faqir—is probably without a shadow of foundation.

About the time I visited Junâgadh in 1869, some rock-cut apartments were discovered at the bottom of a descent on the north of the Juma'ah Masjid. They are of considerable interest, for, though much defaced, they manifest a high style of art. Few bases, for example, could be found anywhere to excel in beauty of design and richness of carving those of the six pillars in the lower hall.*

Quite close to these excavations on the S.S.W. side the ground sounds hollow, and there is a line of wall cropping up, exactly similar to those round the tops of the two openings which led to the discovery of those excavated.

The whole enclosure of the Uparkot is now covered with custard-apple trees, which are said to yield a rent of Rs. 1,000 a year; but the debris on which they grow, and which is scattered unevenly in heaps, is suggestive of masses of buildings of which these heaps cover the remains, and possibly of rock chambers below, with much sculpture.

The excavations consist of a deep tank or bath about 11 feet square with a covered verandah round three sides of it: that on the west is occupied with a built seat—like the *asana* for an idol,—probably for laying the garments upon while bathing; and the pipes for the water come down the wall from the surface, pass the front of this seat, and enter a small cistern near the entrance at the south-west corner. The water must have been raised from some well in the neighbourhood and conveyed to the supply pipe. The small cistern may have been formed to assist in filtering the water pure into the bath.

* Carefully drawn to scale, and restored from a comparison of the six.

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The corridor on the south side is supported by two columns with spiral ridges round them, making half a revolution in 4 feet 2 inches of height. They have octagonal plinth bases and capitals with floral ornamentations—the capitals probably carved with animal figures. The shafts of two corresponding attached pillars on the north wall are divided into three sections each, having the grooves or ridges running in opposite spirals.

Over the bath the roof is open, and round the opening a wall has been built and still stands a foot or so above the ground level.

In the north wall is a large aperture or window into the next chamber. This apartment is entered from a door in the north-east corner of the bathroom leading to another in the south-east of this second room, which is a large chamber with six columns supporting the roof: the area between the first four of these is, like that over the bath, open to the air above, with a surrounding wall on the surface of the rock. It is also open to a hall below; and the four columns at the corners of it have been connected by a thin screen or parapet wall, about 20 inches high and 6 inches thick, now entirely destroyed. The rest of the area is occupied by the corridor on three sides, and by the space on the north where the remaining two pillars stand. In the walls on the north, east, and west sides are stone-bench recesses divided into long compartments, with a base in architectural mouldings below, and a frieze above, ornamented with chaitya window and chequer carvings. The four pillars round the open area are square, the other two are octagons, and have been carved with animal figures on the abaci: but the bases and capitals of all six have been so destroyed that it is impossible to restore them.

In the north-east corner a door leads into a small apartment, which has a hole in the roof blackened with smoke, and which may have been used as an occasional cookroom to prepare warm drinks, &c., for those who had been enjoying the bath. By the side of this apartment a door leads to a stair descending to the entrance of the hall below.

This lower room had evidently been filled up long before the one above it, and is consequently in a better state of preservation. It has been elaborately and very tastefully carved, as will be shown by the photograph. On entering it, we come on a platform slightly raised and nearly square with two short pillars on its west side, supporting a frame above descending from the roof. What this was meant for, is hard to say, unless the depression within was intended to be filled with cotton or other soft substance to form a dais or a bed.

Except on the west side, the remainder of the walls is surrounded by a bench recess* divided at regular intervals, as in the apartment above. Over this recess the frieze is ornamented with chaitya windows having the Buddhist rail in the lower part of the opening, and two figures looking out of each: † in many cases two females with something like 'ears' on their head-dresses—too indistinct to be distinguished what they represent.

* Ground plans and section.
† Sketches made.

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The four columns in the south end of this hall are larger than the two in front of the supposed dais or bed, but the bases of all are alike, and the bodies of the capitals are similar. The rich bases have been already alluded to, and the sketch, when published, will give a better idea of them than any description could.

The abaci are carved with lions couchant at the corners: and in the middle of each is a figure intended for a lion facing outwards, with a human figure on each side of it. The body of the capital consists of eight divisions round, indicated by the breaks in the ledge at the bottom, on which the human figures of the different groups stand. Most of the figures, if not all, are females, apparently nude, or nearly so, and some standing under foliage. They have been cut with considerable spirit, and in high—almost entire—relief. Unfortunately many of them have been seriously damaged.* In the two smaller columns the principal member below the body of the capital is carved with the heads of animals—mostly goats or rams: on the larger columns the corresponding member is not so deep, but is a serrated torus.

At the back or west side of this hall are two small rooms; that on the south with a single door, the other with three entrances between jambs slightly advanced, and with a projecting frieze.

On the south wall are some scratchings, at first supposed to be an inscription: they are quite illegible, but were probably very much like those in Khengâr's Mehal, and probably the work of some visitor after the place had become neglected.

On the north side of this is an irregular excavation, in a corner of which there seems to be a shaft of a well choked up: but the whole excavation here is more like the work of Mahmud Begadha's quarrymen than any portion of the original work, though it is quite probable that another chamber has been quarried away.

These rooms could have been no part of a monastic establishment, and the example of the old Mehal just to the north of this, suggests that they may have been either a sort of garden house belonging to the palace, or possibly the bath and pleasure house of another palace now interred under the debris that covers the whole Uparkot.

Nearly opposite the Masjid is a large brass gun 16 feet 11 inches long 2 feet diameter at the breach, and about 19 inches at the muzzle, with a 9-inch bore. From the muzzle to the touch-hole is 16 feet 3 inches. Over the mouth, and on the middle of the barrel, are two inscriptions.† With another about 13½ feet long, now on one of the bastions, it was cast in Egypt in A. H. 937, and brought here from Diu.

The masjid is a very large structure, but outside it looks clumsy and ugly to a degree, with horse-shoe kângras all round the walls and four plain solid tapering granite pillars at the corners. The inside is much better,—the columns

* One of the larger and one of the smaller capitals were drawn.

† Copied.

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being slender and lofty, with demi columns above.* The masjid was begun by Muhammad Begaḍa, but was probably never finished. The columns of the three principal octagonal areas are of granite, with truncated conical bases and thick toruses dividing the shaft into three equal portions, with a 10-inch bracket capital.† These four columns in each area rise above the roof, and on those of the south octagon lie wooden beams as if for a temporary roof. The columns in the other areas were perhaps never all set up.

The *mimbar* or pulpit is high, supported on arches with eleven steps up to the platform. The *mehrabs* are of white marble and exquisitely carved,‡ but have lately been besmeared with whitewash.

The inner gate of the fort is a genuine fragment of the old Rajput citadel,§ but it would be difficult to say precisely of what age: it is probably older than the time of Mandalika V., who repaired the fort in A.D. 1450, and it does not seem older than A.D. 1200,—to about which date it may be assigned.

On the ramparts above is an inscription of Mandalika V., dated Samvat 1507, but much defaced by the Musalmans.¶

We come now to the Buddhist monasteries, which at one time must have been very numerous. Hiwan Thsang, the Chinese pilgrim of the seventh century, makes the following notes of his visit in his journal:—"Leaving the kingdom of *Valabhi* Hiwan Thsang went about 500 *li* (100 miles) to the west, and reached the kingdon of *Su-la-to* (Surâshtra). This realm is nearly 4,000 *li* (800 miles) in circuit. The capital has a circumference of 30 *li* (6 miles); and upon the west side (*the country*) touches the river *Mo-hi* (Mahi). Its inhabitants are very numerous, and all the families are wealthy. The country is subject to the kingdom of Valabhi. The soil is impregnated with salt; and its flowers and fruits are few. Though heat and cold are equally distributed over the year, storms of wind never cease. Indifference and coldness characterise the manners; the people are superficial, and do not care to cultivate learning. Some follow the true doctrine, and others are given to heresy. There are some fifty convents where they count about three thousand recluses—who study the doctrines of the *Sthavira* sect which holds by the (*Mahâyâna*) greater translation. There are a hundred temples (*Devalayas*) of the gods; the heretics of different sects live intermixed. As the country is on the way to the Western Sea, all the inhabitants profit by the advantages the sea affords, and devote themselves to trade and barter.

"At a short distance from the city rises Mount Ujjanta,‖ upon the top of which a monastery is established. The chambers and galleries have been mostly hollowed out in the face of a scarped peak. The mountain is covered with thick forests, and streams from springs surround it on all sides. There holy men and sages walk and fix their abode, and thither resort crowds of Rishis endowed with divine faculties."

Of the Buddhist convents he speaks of, there are still remains, though four hundred years of Musalmân dominion and strife have obliterated every trace of many of them. In the east of Junâgaḍh, between the inhabited part and the

* Plan taken.
† Measured and sketched.
‡ One photographed.
§ Photographed.
¶ Imperfect copy taken.
‖ Mount Girnar.

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walls, beside the modern monastery or Maṭh known as Bâwâ Pyârâ's, are a number of genuine Buddhist caves. A quarry has been opened behind them, and if it has not cut away some of them entirely, it has already been wrought up so close as to go under and into those on the north-west and into one on the east of the series.

These caves are arranged in three lines: the first, on the north, faces southwards, and consists of one larger cave at the west end, about 28 feet by 16, having two pillars (perhaps originally three in line) supporting the roof, with three cells at the back and a chamber at the west end screened off by two plain square pillars and their corresponding pilasters. East of this are three smaller caves,* each consisting of a verandah with two square pillars and a cell about $11\frac{1}{4}$ feet by $9\frac{1}{2}$ feet.

The second line runs south from the east end of these last. It has an open court about 18 yards long, on the west side of which is the principal cave of the group, apparently a very primitive chaitya, flat-roofed, originally with four pillars supporting it, but they are all gone. The back has a nearly semicircular apse; and the cave measures 20 feet wide, by fully 26 feet deep, with a door nearly 5 feet wide. It is much filled up with earth, which the Darbâr began to clean out, but did not complete so far as to show whether there had been a solid Dahgoba inside or not: I suspect, if there was such an object in it, it must have been structural.

In front of this apartment is a verandah 39 feet long by 7 feet 10 inches deep, from which two cells are entered one on each side the principal hall, and measuring about $7\frac{3}{4}$ feet by $9\frac{1}{2}$ feet deep. The verandah has six square pillars, which have had siñha brackets to the roof projecting about 4 feet 2 inches, the façade of which is carved with very rude chaitya window ornaments.† At each end of the verandah also is carved in low relief on the wall a winged *siñha*.

At the north end of the court and at a higher level, approached by steps, is a cave with verandah 6 feet 10 inches by 19 feet 7 inches, with a door and two windows, at the back of which are two cells about 9 feet 8 inches square. Into the back of these cells the quarry has already entered.

On the east side of the court are other cells, entirely choked up on my arrival, but which the Darbar obligingly cleaned out partially. Two of them consist of a small verandah with a cell at the back: ‡ the third was not excavated.

In front of these last cells, which enter from the level of the court, was found, during the excavation, a square stone slab about 2 feet each way and 8 inches thick, with an inscription on one edge of it, in characters closely resembling those of the Rudra Dama inscription. Unfortunately the stone is soft calcareous sandstone, and many of the letters are indistinct; the workmen damaged one edge of it, but, to add to the misfortune, some one carried it off to the Darbar, and in doing so seriously damaged it at one corner. When I went to photograph it, I had a difficulty in tracing it; at length, however, it was found lying in a verandah in the Circle in front of the palace.§

* This group was photographed.

† The front of this cave and of the next was photographed.

‡ A careful survey of the group was made, showing the relative position and size of each cave in the whole group.

§ A photograph taken.

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The base of a square pillar was also found in the court, but it was not fully excavated.

Outside this court, to the south, is a cave with a small sunk court in front. The cave consists of a verandah and two cells each about 9 feet 8 inches square. On the doors is some roughly excavated carving, and over one of them is the *swastika* and other Bauddha symbols.*

Next to this is another with a bench round the small outer court. The door has a sort of arch traced over it,† and the cell inside, though partially filled up with earth, is considerably lower in the floor than outside. It is about 14 feet deep, by 11 feet wide in front, and 13 feet 4 inches at the back.

The third line of caves begins at the back of this and runs W.N.W. The first consists of a small verandah with a door and two windows, and inside a cell 9 feet 3 inches by 9 feet 9 inches. The second has a verandah 19 feet long, by 5 feet 9 inches wide, and a hall 15 feet 5 inches by 17 feet 3 inches, with a single octagon pillar in the centre,‡ supporting the roof. The base of it is too much damaged to allow us to determine its shape, but the capital consisted of an abacus of three thin members, with the inverted water-jar form under it as in the oldest caves at Nasik and Junnar.

The remaining three caves are quite plain, consisting of a verandah with door and two windows separated by square pillars, and two cells each inside, except the middle one, which has only one cell.

The rock in which these caves are cut, slopes down considerably to the south, so that the roofs of the last line are considerably beneath the floors of the first.

South-west by south from these, in a portion of rock left in the middle of a quarry, is a cave with two pillars in the front of the verandah: in plan these pillars are broken squares —so permanent in all Hindu works; and the capitals have drooping ears.§

Between the Uparkoṭ and Mâî Gaḍechî is the Bârah Sayyid or tombs of the twelve Sayyids who fell in the attack on Mandalik, one of the last of the Chuḍâ-samâ princes—in the time of Mahmud Begaḍha.

Beside them is the Muqbârah or mausoleum of the late Mâiji Sâhiba, the mother of the present Nawâb, who died rather suddenly about three years ago. The Muqbârah was built some 17 or 18 years since under the direction of a Hindu Salât from Nauanagar; and, notwithstanding the top-heavy ornaments of the roof, it is one of the finest buildings erected in Kâṭhiâwâḍ during the present century. Since I saw it six years ago, however, it has received a coat of white chunam, which has seriously diminished its beauty.¶

* Sketched.
† Sketched.
‡ Sketched.
§ Sketched.
¶ Ground plan and photographs will illustrate this.

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Some of the Muqbârahs of late Nawâbs, not far from the Majûri gate, are similar in style; but they are too much huddled together, and so inappropriately situated that they do not attract attention.

The AS'OKA ROCK INSCRIPTION was too important and interesting a monument to pass by, the more especially as Professor Weber has lately in the *Centralblatt* called attention to it in his Review of Professor Kern's remarkable work, *Over de Jaartelling der Zuidelijke Buddhisten en de Gedenkstukken van Açoka den Buddhist*, complaining that Government has not ere this secured for the use of science the most perfect copies attainable of this and the other monuments of the same age in different parts of India. The blame, however, is not altogether due to Government, which has made efforts to obtain satisfactory copies of these oldest of Indian lithic monuments, but never yet with complete success.

The earliest mention of this inscription by a European is by Colonel Tod, who saw it in 1822, and remarked the similarity of the characters upon it to those on the Dehli Lâṭ and the Buddhist caves; but his *Travels in Western India* were not published till 1839, and it was the Rev. Dr. J. Wilson of Bombay who first obtained a transcript of it, a copy of which he forwarded to Mr. James Prinsep of Calcutta early in 1837. And by a fortunate coincidence Lieut. Kittoe discovered the inscription at Dhauli in Katak which proved to be nearly identical with this at Junâgaḍh, but with the omission of the last three paragraphs. Others, as is well known, have since been discovered at Kapurdigiri on the borders of Kabul, at Ganjam in the Madras Sarkârs, &c. And from their differences as well as similarities it is exceedingly desirable that perfect copies of all should be submitted to *savans* for examination and comparison. Captain Postans was sent by the Government of India to copy this inscription; what became of his copies I do not know. Professor Westergaard of Copenhagen and Captain (now General Sir G.) LeGrand Jacob in 1843 made a very careful eye copy, which was used by Professor H. H. Wilson in his revision of Prinsep's translation; but there were still doubtful letters, though none of the other inscriptions have hitherto been so satisfactorily copied. These remaining doubts I hope my estampages will settle. The name of Antigonos is still thus far doubtful,—*Aṅt. kona* is plain enough, but whether it was originally *Antakona*, or whether there was a vowel sign attached to the head of the *ta*, must remain uncertain: there is a small chip out of the stone, and the letter might have been originally *ti* or even *tâ*, but no other form is possible.

The fourteen edicts into which the inscription is divided, cover considerably over 100 square feet of rock, and as they are inscribed on the uneven surface of a huge rounded and somewhat conical granite boulder, the taking of facsimiles was a work of considerable time and difficulty; and as I had no trained hand, I had to do it myself with the aid of my assistant, who, however, soon became quite expert in the manipulatory process. We wrought steadily from 8 to 9 hours a day at it, and after the first trials, which were disappointing, owing to some of the paper containing size or other adhesive substance, I tried using a thicker and firmer paper brought from Ahmedabad for the first layer, and the thinner, softer, paper from Junnar for the second, and, as far as my stock of it would allow, for a third layer. This wrought very well. Unfortunately the paper ordered by me at the India Office had not come to hand at

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Bombay, and I could not get a further supply similar to the Junnar sort at Junâgarh. This prevented my taking some of the edicts in duplicate, and for some I could only use two layers of paper.

The Rudra Dâma inscription had also to be done with only two layers, and I had not sufficient left for the Skanda Gupta inscription; for the latter I had to use a paper not very suitable for such work, and the inscription being in small characters, and so very indistinct, the impression was unsatisfactory; and having left it on the stone to dry, as I had done several of the As'oka edicts previously, when I went to take it off I found it had been carried away. An excellent copy of As'oka ninth edict was also stolen: by whom I could not guess. The Skanda Gupta inscription covers about 55 feet of rough surface on the rock, and could only be taken in good 'estampages' by doing it in small sections at a time, with the most suitable paper for such a purpose, and afterwards piecing them together.

19*th January* 1875.—Visited Girnâr. At 1,750 feet above Junâgadh, and some way above where the steps begin—on the rock, on the left hand going up is the inscription (No. 6):—

स्वस्ति श्री संवत १६८१ वर्षे १ कार्तिक
वदि ६ सोमाश्री गिरनार तीर्थ
नी पूर्वनी पातनो चद्यावाश्री
ढीवतोसंघेवीएपानिमित्तेश्री
मालज्ञातीयामांसिंघजी
मेघजीनिउद्यमेकराव्यो

This records the building or repair of the steps by a Sanvgi in A.D. 1626. But 250 feet above this is another inscription (No. 7) on a rough surface of the rock; it is:—

सं०१२१२श्रीश्रीमालज्ञती
यमहंश्रीराणिरासूतंदंडश्री
श्रीवकिनपद्यावा[का?]रिता ॥

There are also others more or less illegible at different places on the way up, such as No. 8:—

सं १५३५

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No. 9.

सं १२२३
महं० मीराणीगसुतआवाके
नपद्याकारिता

No. 10.—*At another place.*

सं १२२२ श्री श्रीमालज्ञाती
यमहंश्रीराणिगसुत दंड
श्रीआवाकेनपद्याकारिता

At the entrance gate to the Jaina temples is a long inscription of Mandalika, which was first copied by Captain (now Sir Geo.) LeGrand Jacob : the following is a fresh copy:—

No. 11.—*On the Gate at Girnar.*

॥ मतेः श्रेष्ठंसद्वीमानसोसबोधानायातिम्मयाभूपपरितागोनुरागाशयः ॥ पीयूषप्रवीक्षणादिमती- ॥

॥ तायदासारादासारदा ॥ १ ॥ यत्कांतेःपुरतः समसमरुचिप्रदोतनाद्याअमीखद्योताइवरोजेरेत्रिजगती जाग्रत्प्रतापाअपि ॥ दास्यतिस्मयदीयसस्मर

॥ वहखयछंहतशीश्वत ॥ २ ॥ किंभूवध्वाप्रकटमुकुटा नीलरत्नप्रक्लृप्तश्चितारत्नजितपनिपतंनिमिदेधांबि-दिमीडाटिवरममतरामीसिं भुंगेणदतापदृष्टार्मतिरितिभवे

॥ तेचिविघ्नकरिणोदंतुंतथाप्रार्थनासाफल्यायविभत्तियाफलततिंमाकंदजांधर्मिणां । धत्तेकंसुतसंयुतंसुत शतेच्छापूर्तयेकिंनृणांतोविश्वेकाहि ॥

॥ माहाश्रीअंबिकांसंस्तुवे ॥ ४ ॥ श्रीउजुयंतगिरिराजमाधिप्रतीते सद्धर्म्मकर्मकरणोद्यमिनांजनानां ॥ सांनिध्य मीहितममीगुरुमेघनादालेशधिपप्रभृतय

॥ सदिशाः स्रजंतु ॥ ५ ॥ अद्यच ॥ नानातीर्थोपवनतटिनीकाननैरम्यहर्म्यैः ॥ पौरैर्भूमीपतिपृथुकृतात्यं तसौख्यैरसंख्यैः॥ शश्वद्भूषाभृदपिविपुलांराष्ट्रवर्यः सु

॥ राष्ट्रा । राष्ट्रोदधेनुपमगिरिराट्रैवतालंकृतिंयः ॥ ६ ॥ मागागर्वममर्त्यपर्वतपरांप्रीतिंभजंतस्त्वयाभाम्यंतरे विचंद्रमप्रभृतयः केकेनमुग्धाशयाः ॥ एकोरैवतभूध

॥ रोविजयतांयद्दर्शनात्प्राणिनो । यांतिभ्रांतिविवर्जिताः किलमहानंदंसुखश्रीजुषः ॥ ७ ॥ तत्रच ॥ गिरि स्फुरदुरस्थितिर्विततभूरिशाखोदयः॥ सुपर्वमहिमास्पदंजगतिवं

॥ शआस्तेहरेः॥ यदुद्भवशिवांगजाव्युतबलप्रमुख्याअलंकृतिंददातिनिर्मलामखिलसत्सुमुक्ताअपि ॥ ८ ॥ वंशेस्मिन्यदुनामकावरपतेरभ्युग्रशौर्यावलेरासत्रिराजकु ।

॥ लंगुणौघविपुलंश्रीयादवख्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीमंडलीकः क्रमात् । प्रासादंगुरुहे मपत्रततिभिर्योचीकरंन्नेमिनः॥ ९ ॥ नवघननृपतिस्तदीयसूनु

॥ र्नवघनमहितव्रजेसिमादधानः ॥ नवघनवृष्टिर्प्रजावतौघेनवघनसारसदृक्यशोभिरामः ॥ १० ॥ महीमहेंद्रो महीपालदेवः पुत्रस्तदीयोजनियन्नृदेवः यद्दानदास्यं

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॥ सुरधेनुरत्न ॥ द्रुमास्तदानीमंगमन्नयत्नं ॥ श्रीप्रभासेसोमनाथप्रासादकृत् ॥ ११ ॥ वंरगारनामारिपु-
राजवृक्षेष्वंगारएवाजनिभूमिजानिः शृंगारकृत्तत्कुलराज्यलक्ष्म्या ॥ भृंगारधा

॥ राजगतीलतायाः ॥ १२ ॥ आसीत्श्रीजयसिंहदेवनृपतिस्तत्पट्टभूभामिनीभास्वत्भोगरसालसार्द्रनयनो-
न्यायांबुधिश्वेतरुक् ॥ शत्रुत्रासनकृत् व्रतीचमहिमानंप्रक्षमाभृत्ततिः

॥ स्फूर्जन्मौलिमणीमयूषसलिलप्रक्षालितांघ्रिद्वयः ॥ १३ ॥ दिद्युतेतदनुमोकलसिंहः शत्रुभूपगजभेदनसिंहः
यत्प्रतापमभजद्यादे हंसःसंन्मनःसरसिजे

॥ कलहंसः॥ १४ ॥ तदनुमेलगदेवनरेश्वरः सुकृततुष्टगरिष्ठसुरेश्वरः समभवद्भव × × पदांबुजेभ्रमरतांक
लयन्नमलांगवान् ॥ १५ ॥ तत्पादोदयसानुम

॥ भ्युदयकृत्प्रोद्यत्प्रतापाद्भुतो ॥ दिक्चक्रप्रसरत्करक्रमितभूभृत्शेखरेभासुरः। आसीत्श्रीमहिपालदेवनृपति
निर्नाशितारिक्षमापालोल्व

॥ कतातिः कुनीतितिमिरप्रध्वंसनप्रत्यूषैलः ॥ १६ ॥ तत्सूनुर्जयतिद्विषत्करिकुलत्रासैकपंचानन : ॥ श्रीमन्म
न्डलिकः क्षितीश्वरशिरः कोटीरहीरप्रभः ॥ स्वः

॥ सिंधुर्म्युपलक्षिताक्षतगतिर्बभ्रंम्यतेद्यापियत् कीर्तिस्मन्यमतीत्यवार्धिवलयंवर्द्धिप्रुसारत्यरा ॥ १७ ॥नाल्पंध्यः
कुतउन्नतोनरपतिः कस्याः कुतोविश्वभूः

॥ स्तंपात्रेकुरुतः किमत्रकृतिनोकिंद्विट्कृतः स्वामिनोसौराष्ट्राधिपतिः । सुखायरिपुभिश्चक्रेयकिंप्रीतितः ॥
कीदृक्मंडलिकः क्षितीश्वरइहश्रीराजराजिश्रित :॥ १८ ॥

॥ आलोनस्तंभरूपोजयकलकलभस्यासुखांभोधिसेतु : केतुः शौर्योघसौधेरणदधिमथनःसद्यः सोत्रक्षणोक्तः
पूर्वाद्रिः खद्रववश्वरकिरणरुचांवैरिराजांगनाना

॥ मुवेर्वैधव्यदीक्षोजयतिनरपतेर्मंडलीकस्यबाहुः॥ १९ ॥रेरेप्रयर्थिनोवःकिमपिहितवचः श्रावयेहंकृपार्तो ॥
यस्याश्वीयांन्हिषातोस्थलितमृदुरजोप्युत्कटं शेरतेजः

॥ हत्वाभूलोकमेनंमलिनयतितमांतत्किमेतत्पुरस्ताद् । यूयंमुक्तामदश्राक्श्रयतनरपतेर्मंडलीकस्यसेवां॥२०॥
चातुर्यंवतवेधसंसुरगवरित्नद्रुमान्यत्पशुः प्रोद्यत्कर्करका

॥ ष्ठदुष्टवपुषश्चक्रेयमाजन्मतः ॥ सचैतन्ययुजस्त्रपाकुलन्हदोदानैकनिष्णाततां ॥ दृष्ट्वामंडलीकप्रभोत्रभवत
स्तेघाभविष्यन्कथं ॥ २१ ॥ ॥ इति श्रीराजवंशवर्णनं

॥ ॐ अथश्रीशाणवर्णनं॥ अस्तिस्वनिधिश्रीयोनिरवधिप्रेमास्पदंसेवधिश्रीधर्मस्यवसुंधरोत्तमवधूमौलिस्फुरन्मं-
डनं ॥ वापीकूपतटाककाननजिनप्रासादशैवालय

On a stone on the face of the hill, behind Vastupâla Tejapâla's temple, is the following, No. 12, which I believe to have been hitherto unnoticed :—

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वस्तुपालविहारेणहारेणेवोज्वलश्रिया ॥ उपवृंहस्थितेनायंशैलराजोविराजते
श्रीविक्रमसंवत १२८८ वर्षेअश्विनवदी १५ सोमेमहामात्यश्रीवस्तुपालेनआत्मश्रेयोर्थं
पश्चाद्भागेश्रीकपर्दियक्षप्रासादसमलंकृतः श्रीशत्रुंजयावन्मीआदिनाथप्रासादसदृस्तदृग्रतोवायपक्षे
स्वीयसद्धर्मचारिणीमहंश्रीललितादेवीश्रेयोर्थंविंशतिजिनालंकृतः श्रीसम्मेताशिखरप्रा
सादस्तथादक्षिणपक्षेद्वि० भार्यामहंश्रीसोखुश्रेयोर्थंचतुर्विंशतिजिनोपशोभितः श्रीअष्टा
पदप्रासादः ;' अपूर्वघाटरनारुचिरतरमत्रिनवप्रासादचतुष्टयंनिजद्रव्येणकारयोचकें ॥

Inside Vastupâla's temple are two inscriptions of a single line each. The first (No. 13), on a lintel on the left side of the first dome in the central temple, is—

महामात्यश्रीवस्तुपालमहं: श्रीसारङ्गीन्नः

and the other (No. 14) on the right side (Inscription)—

महामात्यश्रीवस्तुपालमहंश्रीलालतालेविम्राने

On an image in Vastupála's is the following :—

No. 15.

माहामात्य श्रीवस्तुपालमहंश्री ललितादेवमूर्त्ति ।
माहामात्य श्रीवस्तुपालमहं श्रीसोखुमूर्त्ति ।

Over each of the six doors that originally opened into this curious temple are inscriptions beautifully cut in slate, but unfortunately where the rain has got access to them through the roofs of the porches they are much damaged, and in some places entirely obliterated.

No. 16.—Vastupala Tejapala's Temple over West Door.

॥ – नमःश्रीसर्वज्ञाय ॥ पायाज्जेमिजिनःसयस्यकथीतःस्यामिकृतागस्थितावग्रेरूपादिदक्षयास्थितवतेप्रीतेसुरा-
णांप्रभौ ॥ कायेभागवतेवनेवक द्विपोल्लाविनेशंसतामिदशां — — मपि — —
वनाजव ॥१॥ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षेफागुण शुदि १० बुधेश्रीमदणहिल

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॥ पुरवास्तव्यप्राग्वाटान्वयप्रसूतठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदनस्यठ० श्रीकुमारदेवीकुक्षिसंभूतस्यठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्यमहं श्रीतेजःपालाग्रजन्मनोमाहामात्य श्रीवस्तुपालस्यात्मजेमहं श्रीललितादेवीकुक्षिसरो

॥ वरराजहंसायमानेमहं० श्रीजयतसिंहेसं ७९ वर्षपूर्वस्तंभतीर्थमुद्राव्यापारान्व्यापृण्वतिसति सं ७७ वर्षेश्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमाहाराजाधिराज श्रीलवणप्रसाददेवसु ।

॥ तमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदाप्रतिपन्नापत्येनमाहामात्यश्रीवस्तपालेननथाअनुजेनसं ७६ वर्षपूर्वंगुर्जरमंडलेधवलक्ककप्रमुखनगरेषुमुद्राव्यापारान्व्यापृण्वतामहं० श्रीतेजःपालेनच श्रीशत्रुंजयार्बुदाचलप्रभृतिमाहातीर्थेषु श्रीमदणहिलपुरभृगुपु

॥ रस्भंतनकपुरस्तंभतीर्थदर्भवतीधवलक्ककप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशो ऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाधाराश्चकारिताः॥तथासचीवेश्वर श्रीवस्तुपालेनइहस्वयंनिर्मापित श्रीशत्रुंजयमाहातीर्थावतार श्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वनाथदेवसत्यपु

॥ रावतारश्रीमाहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढ स्वपितामहठ० श्रीसोमनिजपितृठ० श्रीआशाराजमूर्तिद्वितयचारुतोरणत्रयश्रीनेमिनाथ

॥ देवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमाहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमाहातीर्थेआत्मनस्तथास्वसधर्मचारिण्याःप्राग्वाटजातीयठ०श्रीकान्हडपुत्र्याःठ० राणुकुक्षिसंभूतायामहं० श्रीललितादेव्याः

॥ पुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसुरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रतिष्ठितश्रीअजितनाथदेवादिविंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीसंमेतमाहातीर्थावतारप्रासादःकारितः ॥ छ ॥

॥ पीयूषपूरस्यचवस्तुपालमंत्रीशितुश्चायमियान्विभेदः॥ एकःपुनर्जीवयतिप्रमीतंप्रमीयमाणंतुभुविद्वितीयः॥१॥ श्रीदश्रीदयितेश्वरप्रभृतयःसंतुक्वचित्तेपियेप्रीणंतिप्रभविष्णवोपिविभवैर्नाकिंचनकंचन। सोयंसिंचतिकांचनैः प्रतिदिनंदारिद्र्यदावानलप्रम्लानांपृथिवींनवीनजलदः श्रीवस्तुपालः

॥ पुनः॥२॥भ्रातःपातकिनांकिमत्रकथयादुर्मंत्रिणामेतयायेषांचेतसिनास्तिकिंचिदपरंलोकोपकारंविना।नन्वस्यैवगुणान्गुणीहिगणशःश्रीवस्तुपालस्ययस्तद्विश्वोपकृतिव्रतंचरतियत्कर्णनेचीर्णंपुरा ॥ ३॥ भित्वाभानुभोजराजेप्रयातेश्रीमुंजेपिस्वर्गसाम्राज्यभाजि ॥ एकःसंप्रत्यर्थिनांवस्तुपालस्तिष्ठत्यश्रु

॥ स्यंदनिष्कंदनाय ॥ ४ ॥ चौलुक्यक्षितिपालमौलसचिवत्वत्कीर्तिकोलाहलस्त्रैलोक्येपिविलोक्यमानपुलकानंदाश्रुभिःश्रूयते ॥ किंचैषाकलिदूषितापिभवताप्रासादवापीप्रपाकूपारामसरोवरप्रभृतिभिर्धात्रीपवित्रीकृता ॥५॥ सश्रीतेजःपालःसचिवश्चिरकालमस्तुतेजस्वी ॥ येनवयंनिश्चिताचिंतामणिने

॥ वनंदाम ॥६॥ लवणप्रसादपुत्रश्रीकरणेलवणसिंहजनकोसौ । मंत्रीत्वमत्रकुरुतांकल्पशतंकल्पतरुकल्पः ॥७॥ पुरापादेनदैत्यारिर्भुवनोपरिवर्तिना ॥ अधुनावस्तुपालस्यहस्तेनाधःकृतोबलिः ॥ ८ ॥ दयिनाललितादेवी तनयमवीतनयमापसचिवेंद्रात् ॥ नाम्नाजयंतसिंहंजयंतमिंद्रात्पुलोमपुत्रीव ॥९॥

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॥ – – श्रीगुर्जरेश्वरपुरोहित ठ० श्रीसोमेश्वरदेवस्य ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेता मलिखत्जैत्रसिंहध्रुवःसुधीः ॥१॥ वाहडस्यतनूजेनसूत्रधारेणधीमता ॥ एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥२॥ श्रीनेमेस्त्रिजगत्भर्तुरंबायाश्चप्रसादतः ॥ वस्तुपालान्वयस्यास्तुप्रशस्तिःस्वातिशालिनी ॥३॥

No. 17.—Vastupala Tejapala's Temple over a back door.

॥ — — — — यः पु — — — तयदकुलक्षीरार्णवेंदुर्जिनोयत्पादाब्जपवित्रमौलिरसभश्रीरुज्जयंतोप्ययं ॥ धत्तेमूर्ध्निनिजप्रभप्रसृमरोद्दामप्रभाभंडलोविश्वक्षोणिभृदाधिपत्यपदवींनीलातपत्रोज्वलां ॥१॥ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षेफागुणशुदि १० बुधेश्रीमदणहि ॥

॥ [लपुरवास्त] व्यप्राग्वाटान्वयप्रसूतठ० श्रीचंडपात्मजठ० श्रीचंडप्रसादांगजठ० श्रीसोमतनुजठ० श्रीअशाराजनंदनस्यठ० श्रीकुमारदेवीकुक्षिसंभूतस्यठ० श्रीलुणिगमहं० ठ० श्रीमालदेवयोरनुजस्यमहं० श्रीतेजः पालाग्रजन्मनोमाहामात्यश्रीवस्तुपालस्यात्मजेमहं० श्रीललितादेवी

(कुक्षिसरोवरराजहं) सायमानेमहंश्रीजयतसिंहेसं ७९ पूर्वंमुद्राव्यापारंव्यापृण्वतिसतिसं७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमाहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधिराजश्रीलवण

॥ (प्रसाददेवसुत) महाराजश्रीवीरधवलदेवप्रीति[प्रति]पन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नापत्येनमाहामात्यश्रीवस्तुपालेनतथाअनुजेनसं० ७६ वर्षपूर्वंगुर्जरमंडलेधवलक्ककप्रमुखनगरेषुमुद्राव्यापारान्व्यापृण्वतामहं० श्रीतेजःपालेनचश्रीशत्रुंजयार्बुदाचलप्रभृतिमाहातीर्थेषु

॥ (श्रीमद्दणहिलपुर) श्रीभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्ककप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासचिवेश्वरश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमाहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेव

॥ (स्तंभनकपुरावतार) श्रीपार्श्वनाथदेवसत्यपुरावतारश्रीमाहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनद्वन्द्वअम्बावलोकनम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामहठ० श्रीसोमस्यनिजपितृठ० श्रीआशाराज

॥ (मूर्तिद्वितय) चारुतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजिते श्रीनेमिनाथदेवाधिदेवविभूषितश्रीउज्जयंतमहातीर्थेआत्मनस्तथास्वभार्यायाःप्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याःठ०

॥ (राणुकुक्षिसंभूताया) महं० श्रीसोखुकायाःपुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठितश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवसमंड

॥ (पः श्रीसंभेतमहा) तीर्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ चेतः किंकलिकालसालसमहोकिंमोहनोहस्यतेतृष्णंकृष्णमुखासिकिंकथयकिंविन्धौघमोद्योभवान्॥ ब्रूमः किंतुसखेनखेलतिकिमप्यस्माकमुज्जृंभितंसैन्येयत्किलवस्तुपालकृतिनाधर्मस्यसंवर्धितं॥१ ॥ यंविधुंबंधवः सिद्धमर्थिनःशत्र

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॥ — —(ण)— — पश्यंतिवर्ण्यतांकिमयंमया ॥ २ ॥ वैरंविभूतिभारत्योःप्रभुत्वप्रणिपातयोः ॥ तेजस्विताप्रशमयोःशमितंयेनमंत्रिणा ॥ ३ ॥ दीपः स्फुर्जतिसज्जकज्जमलः स्नेहंमुहुःसंहरन्निर्दुर्मंडलवृतखंडनपरःप्रद्वेष्टिमित्रोदयं ॥शूरःकूरकरःपरस्यसहतेतेजोनतेजस्विनस्तत्केनप्रतिमंत्र

॥ — — —वस्तुपालाभिधं ॥४ ॥ आयाताःकतिनैवयांतिकतिनोयास्यंतिनोवाकतिस्थानस्थाननिवासिनोभवपथेपांथीभवंतोजनाः ॥ अस्मिन्विस्मयनीयवुधिजलधिर्विध्वस्यदस्यून्करेकुर्वन्पुण्यनिधिर्धिनोतिवसुधांश्रीवस्तुपालःपर ॥ ५ ॥ दध्रेऽस्यवीरधवलक्षितिपस्यराज्यभारेधुरंवरधुरां

॥ — —श्रीतेजपालसचिवेदधतिस्वबंधुभारोधृतावविधुरकैधुरणिभावं ॥६॥ इहतेजपालसचिवोविमलितविमलाचलेंद्रममृतभृतं ॥ कृत्वानुपमसरोवरममरगणंप्रीणयांचक्रे ॥ ७ ॥ एतेश्रीसलधारिश्रीनरचंद्रसूरीणां ॥ इहवालिगसुतसहजिगपुत्रातकतनुजवाजडतनूजः ॥ अलि ।

॥ [आलिखदिमांकायस्थस्तं] भपुरीयध्रुवोजयतसिंहः ॥ ८ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनोत्कीर्णपुरुषोत्तमेनेयं ॥ ९ ॥ १०॥ महामात्यश्रीवस्तुपालस्यप्रशस्तिरियं ॥ छ ॥ ६०३ ॥

॥ माहामात्यश्रीवस्तुपालभार्यामहं० श्रीसोखुकायाधर्मस्थानमिदं ॥ छ ॥

No. 18.—On Vastupala Tejapala's Temple.

॥ॐनमःसर्वज्ञाय ॥ प्रणमदमरप्रेंखन्मौलिस्फुरन्मणिधोरणीतरुणकिरणश्रेणीशोणीकृताखिलविग्रहः ॥ सुरपतिकरोन्मुक्तैःस्न्यत्रोदकैर्घुसृणारुणःपुनतनुरिवापायात्पायान्जगंतीशिवांगजः॥ १ ॥ स्वस्ति ॥ श्रीविक्रमसंवत् १२८८वर्षेफागुणशुदी १० बुधेश्रीमदणहिलपुरवास्तव्यप्रा

॥ ग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्यमहं० श्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्यात्मजेमहं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमाने

॥ महं० श्रीजयतसिंहेसं७९वर्षपूर्वंस्तंभनतीर्थमुद्राव्यापारंव्यापृण्वतिसतिसं७७वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमदेवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरधव

॥ लदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नापत्येनमहामात्यश्रीवस्तुपालेनतथाअनुजेनसं७६वर्षपूर्वंगुर्जरमंडलेधवलक्ककप्रमुखनगरेषुमुद्राव्यापारान्व्यापृण्वतामहं० श्रीतेजःपालेनचश्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषुश्रीमदणहिलपुरभृगुपुरस्तंभनपुरस्तंभतीर्थदर्भवतीधव

॥ लक्ककप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासचिवेश्वरश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थावतारश्रीमदादितीर्थंकरश्री ऋषभदेवस्थंभनकपुरावतारश्रीपार्श्वनाथदेवश्रीसत्यपुरावतारश्रीमहावीरदेव.

॥ प्रशस्तिसहितकस्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजमूर्तिद्वितयकुंजराधिरूढमाहामात्यश्रीवस्तुपालअनुजमहंश्री

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॥ तेज : पाल्मूर्तिद्वयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटन
कस्तंभश्रीसंमेतमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्ज
यंतमहातीर्थेआत्मनस्तथास्वभार्यायाश्चप्राग्वाटजातीय ठ० श्रीकान्हडपुत्र्याः ठ०

॥ राणुकुक्षिसंभूतायामहं श्रीसोखुकायाःपुण्याभिवृद्धये श्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांति
सूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रतिष्ठि
तश्रीऋषभदेवप्रमुखदेवालंकृतोयमभिनवःसमंडपःश्रीअष्टापदमहा

। तीर्थावतारनिरुपमप्रधानप्रासादःकारितः ॥ प्रासादैर्गगनांगणप्रणयिभिःपातालमूलंकषैःकासारैश्चसितैः
सिताम्बरगृहैर्नीलैश्चलीलावनैः येनेयंनयनिर्जितेंद्रसचिवेनालंकृतालंक्षितिः क्षेमैकायतनांचिरायुरुदयी
श्रीवस्तुपालोस्तुसः ॥ १ ॥ संदिष्टंतववस्तुपालबलिनाविश्वत्रयीयात्रिकान्मत्वाना

॥ श्चरित्रमितितेद्रष्टोस्मिनंदाश्चिरं ॥ नार्थिभ्यःकुधमर्पितःप्रययसिस्वल्पंनदत्सेनचस्वश्लाघांबहुमन्यसेकिम
परंनश्रीमदान्मुह्यसि ॥ २ ॥ अखिलदनलश्रीवीरनामायमुर्व्यांसरपतिरवतीर्णस्तकथामस्तदस्य ॥
निवसतिसुरशाखीवस्तुपालाभिधानःसुरगुरुरपितेजःपालसंज्ञःसमीपे ॥ ३ ॥ उदारःशूरोवा

॥ रुचिरवचनोवास्तिनाहंविभवतुल्यःकोपिकश्चिदितिचुलुक्येंद्रसचिव ॥ समुद्भूतभ्रांतिर्नियतमवगतुंतवयशस्त
तिर्गेहेगेहेपुरिपुरिचयातादिशिदिशि ॥ ४ ॥ साकत्रापियुगत्रयव्रतगतासृष्टाचसृष्टिःसतांसांदत्साधुरसं
चरत्सुचरितःखेलत्वलोभूत्कालिः ॥ तद्विश्वार्त्तिनिवर्त्तनैकमनसाप्रत्तोधुनाशं

॥ भुनाप्रस्तावस्तववस्तुपालभवतेयत्रोचतेतत्कुरु ॥ ५ ॥ केनिधायवसुधातलेननंवस्तुपालनयमालयंगताः॥
त्वंतुनंदसिनिवेशयन्निदंदिक्षुधावतिजनेक्षुधावति ॥ ६ ॥ पौत्रेणधारयवराहपतंधारत्रिसुर्यप्रकाशयस
दाजलदाभिषिंच ॥ विश्राणितेनपरिपालयवस्तुपालभारंभवत्सुयदिमंनिदधेविधा

॥ ता ॥ ७ ॥ आत्मात्वंजगतःसदागतिरियंकीर्तिर्मुखंपुष्करंमैत्रीमंत्रिवरस्थिराघनरसःश्लोकस्तमोघ्नःशमः ॥
नात्कःकेनकरस्तवामृतकरःकायश्चभास्वानितिस्पष्टंधूर्जटिमूर्त्तयःकृत्तपदाश्रीवस्तुपालत्वयि ॥ ८ ॥ वि
द्यायद्यापिवैदिकीनलभतेसौभाग्यमेषाक्वचिन्नस्मार्त्तंकुरुतेचकश्चनवचःकर्णद्वयेय

॥ द्यापि ॥ राजानःकृपणाश्चयद्यपिगृहेयद्यप्ययंचव्ययार्थिताकापितथापितिष्ठतिनमेश्रीवस्तुपालेसति ॥ ९ ॥ क
र्णेखलप्रलपितंनकरोषिरोषंनाविःकरोषिनकरोष्यपदेचलोभं॥तेनोपरित्वमवनेरपिवर्तमानःश्रीवस्तुपालक
लिकालमधःकरोषि ॥ १० ॥ सर्वत्रभ्रांतिमतीसर्वविदस्त्वदभवत्कथंकीर्तिः

॥ श्रीवस्तुपालपितृकमनुहर्तेसंततिप्रायः ॥ ११ ॥ सोपिबलेरवलेपःस्वल्पतरोभूत्तथैवकल्पतरोः ॥ श्रीवस्तुपा
लसचिवोसिंचतिदानामृतैर्जगतीं ॥ १२ ॥ नियोगिनागेपुनरेश्वराणांभद्रस्वभावःखलुवस्तुपालः ॥ उदा
मदानप्रसंरस्ययस्यविभाव्यतेक्वापिनमत्तभावः ॥ १३ ॥ विबुधैःपयोधिमध्यादेकोबहु

॥ तःकरीदुरूपलब्धः ॥ बहवस्तुवस्तुपालप्राप्तानिबुधत्वयैकेन ॥ १४ ॥ प्रथमंहैमप्रवाहैर्वाबनरथनायमात्मनःस
चिवः ॥ अधुनानुसुकृतसिंधुःसिंधुरवृंदःप्रमोदयति ॥ १५ ॥ श्रीवस्तुपालभवताजलधेर्गंभीरताकिला
कलिता ॥ आनीयततोगजतास्वपतिद्वारेयदाकलिता ॥ १६ ॥ एतेश्रीमद्गुर्जरेश्वरपुरोहि

॥ तठ० श्रीसोमेश्वरदेवस्य ॥ इहवालिगसुतसहाजिगपुत्रानकतनुजवाजडतनूजः ॥ अलिखदिमांकायस्थः
स्तंभपुरीयध्रुवोजयतासिंहः ॥ १ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ बकुलस्वामिसुतेनो
त्कीर्णापुरुषोत्तमेनेयं ॥ २ ॥ माहामात्यश्रीवस्तुपालस्यप्रशस्तिरियंनिष्पंन्ना ॥ शुभंभवतु ॥ ६०३ ॥

॥ श्रीनेमिस्त्रिजगद्भर्तुरंबायाश्चप्रसादतः॥ वस्तुपालान्वयस्यास्तुप्रशस्तिस्वास्तिशालिनी ॥ माहामात्यश्रीवस्तुपा
लभार्यामहं० श्रीसोखुकायाधर्मस्थानमिदं ॥ कल्याणमस्तु ॥

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No. 19.—Inscription on the Temple of Vastupala Tejapala—over the north entrance.

॥ ॐनमःश्रीनेमिनाथदेवाय ॥ तीर्थेशाःप्रणतेंद्रसंहतिशिरःकोटीरकोटिस्फुटत्तेजोजालजलप्रवाहलहरीप्रक्षालितांघ्रिद्वयः ॥ तेवःकेवलमूर्तयःधवलितारिष्टांविशिष्टामतीतामष्टापदशैलमौलिमणयोविश्राणयंतु श्रियं ॥ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षे फागुण

॥ शुदि१०बुधेश्रीमदणाहिलपुरवास्तव्यप्राग्वाटान्वयप्रसूतठ० श्रीचंडपात्मजश्रीचंडप्रसादांगजठ० श्रीसोमत नुजठ०श्रीआशाराजनंदनस्यठ०श्रीकुमारदेवीकुक्षिसंभूतस्यठ० श्रीलुणिगमहंश्रीमालदेवयोरनुजस्यम हंश्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्यात्मजे

॥ महंश्रीललितादेवीकुक्षिसरोवरराजहंसायमानेमहंश्रीजयतसिंहेसं ७९ वर्षेपुर्वस्तंभतीर्थवेलाकुलमुद्राव्यापारं व्यापृण्वतिसतिसं ७७वर्षेश्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमदेवाधिदेवप्रसा दासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैक

॥ मार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरधवलदेवप्रीतिप्रातिपन्नराज्यसर्वैश्वर्येणश्रीशा रदाप्रतिपन्नापत्येनमहामात्यश्रीवस्तुपालेनतथाअनुजेनसं७६ वर्षेपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषु मुद्राव्यापारानूव्याप्रण्वतामहं० श्रीतेजःपालेनचश्री

॥ शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषुश्री मदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखन गरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासचिवेश्व रश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थाव

॥ तारश्रीमदादितीर्थंकरश्रीऋषभदेवस्थंभनकपुरावतारश्रीपार्श्वनाथदेवसत्यपुरावतारश्रीमहावीरदेवप्रशस्ति सहितकइमीरावतारश्री सरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयाजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरे षुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढानि

॥ जपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजमूर्त्तिद्वितयतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्र जानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभश्री संमेतावतारमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थेआ

॥ त्मनस्तथास्वभार्यायाःप्राग्वाटजातीय ठ० कान्हडपुत्र्याः ठ० राणुकुक्षिसंभूतायामहंश्रीसोखुकायाःपुण्या भिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानोशिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरि पदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठि

॥ तश्रीमदादिजिनराजश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीअष्टापदमहाती र्थावतारप्रधानप्रासादःकारितः ॥ छ ॥ स्वस्तिश्रीवलयेनमोस्तुनितरांकर्णायदानेययोरस्पष्टेपिदृशांय शःकियदिदंवद्यास्तदेताःप्रजाः ॥ दृष्टेसंप्रतिवस्तुपालसचिवत्यागेकरि

॥ ष्यंतिताःकीर्तिकांचनयापुनःस्फुटामियंविश्वेपिनोमास्यति ॥ १ ॥ कोटीरैःकटकांगुलीयतिलकैःकेयरहारादि भिःकांशैयैश्चविभूष्यमाणवपुषोयत्पाणिविश्राणितैः ॥ विद्वांसोगृहमागताःप्रणयिनीरप्रत्याभिज्ञाभृतस्तै स्तैःस्वंशपथैःकथंकथमिवप्रत्याययांचक्रिरे ॥ २ ॥ न्यासंव्यातनुतांविरोचनसुतः

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॥ त्यागंकवित्वश्रियंभासव्यासपुरःसराः पृथुरघुप्रायाश्चवीरव्रतंप्रज्ञानाकिपताकिनीगुरुरपिश्रीवस्तुपालधुवंजानी मौनविवेकमेकमकृतोत्सेकंतुकौतस्कुतं ॥ ३ ॥ वास्तवंवस्तुपालस्यवेत्तिकश्चरितादृतं ॥ यस्यदानमविश्रां तमर्थिष्वपिरिपुष्वपि ॥ ४ ॥ स्तोतव्यःखलुवस्तुपालसचिवः कैर्नामवाग्वैभवैर्वैर्यस्य

॥ त्यागविधिर्विधूयविविधांदारिद्र्यमुद्रांहठात् ॥ विश्वेस्मिन्नखिलेप्यसूत्रयदसावर्थातिदातेतिचद्वौशब्दावभिधेय वस्तुविरहव्याहंन्यमानस्थिती ॥ ५ ॥ आद्येनाप्यपवर्जनेनजनितार्थित्वप्रमाथान्पुनःस्तोकंदत्तमितिक्रमां तरगतानाह्वाययन्नर्थिनः ॥ पूर्वस्माद्गुणसंक्षयायापिगुणितंयस्तेष्वनावर्तिषुद्रव्यं

॥ दातुमुदस्तहस्तकमलस्तस्थौचिरंदुस्थितः ॥ ६ ॥ विश्वेस्मिन्किलपंकपंकिलतलेप्रस्थानवीर्यैर्विनासीदन्नेष पदेपदेनपुरतोगंतेतिसंचितयन् ॥ धर्मस्थानशतच्छलेनविदधेधर्मस्यवर्षीयसःसंचारायशिलाकलापप दवींश्रीवस्तुपालस्फुटं ॥ ७ ॥ अंभोजेषुमरालमंडलरुचौडिंडीरपिंडात्विषःकासारे

॥ पुषयोधिरोधसिलुठन्निर्निक्तमुक्ताश्रियः ॥ ज्योत्स्नाभाःकुमुदाकरेषुसदनोद्यानेषपुष्पोल्वणाःस्फूर्तिकामिव वस्तुपालकृतिनःकुर्वंतिनोकीर्त्तयः ॥ ८ ॥ देवस्वर्नायकष्टंननुकइवभवान्नंदनोद्यानपालःखेदस्तत्कोद्यके नाप्यहहङ्कतङ्कतःकाननात्कल्पवृक्षःहुंमावादीस्तदेतत्किमपि

॥ करुणयामानवानांमयैवप्रीत्यादिष्ठोयमूर्व्यास्तिलकयतितलंवस्तुपालछलेन ॥ ९ ॥ श्रीमंत्रीश्वरवस्तुपालयश सामुज्ज्वलैर्वीचिभिःसर्वस्मिन्नपिलोभितेधवलतांकल्लोलिनीमंडले॥ गंगेवेयमितिप्रतीतिविकलास्ताभ्यंति कामंभुविभ्राम्यंतस्तनुसादमंदितमुदोमंदाकिनीयात्रिकाः ॥ १० ॥ व.

॥ त्क्रंनिर्वासनाज्ञानयनपथगतंयस्यदारिद्र्यदास्यौदृष्टिःपीयूषवृष्टिःप्रणयिषुपरितःपेतुषीसप्रसादं ॥ प्रेमालापस्तु कोपिस्फुरदसमपरब्रह्मसंवादवेदीनेदीयान्वस्तुपालसखलुयदितदाकोनभाग्यैकभूमिः ॥ ११ ॥ साक्षात् ब्रह्मपरंधरागतमिवश्रेयोविवर्त्तैसतांतेजःपालइतिप्रसिद्धमहिमातस्थानु

॥ जन्माजयी ॥ योधत्तेनदशांकदापिकलितविद्यामविद्यामयीयंचोपास्यपरिस्पृशतिकृतिनःसद्यःपरांनिर्वृतिं ॥ १२ ॥ आकृष्टिःकमलाकुलस्यकुदशारंभस्यसंस्तंभनंवश्यत्वंजगदाशयस्ययशसामाशांतनिर्वासनं॥ मोहःशत्रु पराक्रमस्यमृतिरप्यंन्यायदस्योरितिस्वैरंपद्विवकर्मतिर्मितमयामत्रास्य

॥ मंत्रीशिवुः ॥ १३ ॥ एतेमलधारिश्रीनरेंद्रसूरिणां ॥ स्तंथतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेताम लिखज्जैत्रसिंहध्रुवंसुधीः ॥ १ ॥ हरिभद्रपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनोत्की र्णापुरुषोत्तमेनेयं ॥ २ ॥ श्रीवस्तुपालप्रभोःप्रशस्तिरियंनिष्पन्ना ॥ मंगलंमहाश्रीः ॥ छ ॥

No. 20.—Vastupala Tejapala's Temple—south door.

॥ नमःसर्वज्ञाय ॥ येदुज्जयंत जयाभूप्रजाकल्याणा

॥ स्वस्ति श्री विक्रम संवत् १२८८ वर्षे फागुण शुदि १० बुधे श्री मदणाहलपुरवा।

॥ स्तव्यप्राग्वाटान्वयप्रसूत ठ०श्री चंडपात्मज ठ० श्री चंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशा राजनंदनस्य ठ० श्री कुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्यमहं० श्री तेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजेमहं० श्री ललितादेवीकुक्षिसरोवरराजहंसाय ।

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॥ मानेमहं० श्रीजयतसिंहे सं ७९ वर्षे पूर्वस्तंभतीर्थमुद्राव्यापारानूव्याप्रग्वातिसतिसं ७७ वर्षे श्रीशत्रुंजयो ज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावार्जितश्रीमदेवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुल-नभस्तल प्रकाशनैक मार्तंड महाराजाधिराज श्री लवणप्रसाददेवसुतमहाराजश्री वीरध ।

॥ वलदेव प्रीतिप्रतिपन्नराज्यसर्वेश्वर्येण श्रीशारदा प्रतिपन्नापत्येन महामात्यश्रीवस्तुपालेन तथा अनुजेन सं ७६ वर्षे पूर्वंगुर्जरमंडलेधवलक्ककभमुखनगरेषुमुद्राव्यापारानूव्यापृण्वतामहं श्रीतेजःपालेन चश्रीशत्रुंजयार्बुदाचल प्रभृतिमहातीर्थेषुश्रीमदणाहिलपुर भृगुपुरस्तंभनकपुरस्तं ।

॥ भतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थाने ष्वपिकोटिशोभिनवधर्मस्थानानिप्रभूतजी र्णोद्धाराश्चकारिताः ॥ तथा सचिवेश्वर श्री वस्तुपालेनइहस्वयंनिर्मापित श्रीशत्रुंजयमहातीर्थावतार श्रीमदादितीर्थंकर ऋषभदेवस्तंभनकपुरावतार श्री पार्श्वनाथदेवसत्यपुरावतार श्री ।

॥ महावीरदेवप्रशस्तिसहितकश्मीरावतार श्री सरस्वतीमूर्तीदेवकुलिकाचतुष्ठयजिनयुगलअम्बावलोक-नाशाम्बप्रद्युम्नशिखरेषु श्री नेमिनाथदेवालंकृतदेवकुलिकाचतुष्ठयतुरगाधिरूढस्वपितामह ठ० श्री सोमनिजपितृ ठ० श्री आशाराजमूर्तीद्वितयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मीय ।

॥ पूर्वजा भ्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभ श्री अष्टापदमहातीर्थप्रभृतिअनेककीर्तिनपंर-परावैराजिते श्री नेमिनाथदेवाधिदेवभूषित श्रीमदुज्जयंतमहातीर्थेआत्मनस्तथास्वधर्मचारिण्याः प्राग्वाटजातीयः ठ० श्री कान्हडपुत्र्याःराणुकुक्षिसंभूतायामहं०श्री ललितादेव्याः पुण्या ।

॥ भिवृद्धेश्रीनागेंद्रगच्छेभट्टारक श्रीमहेंद्रसूरिसंतानेशिष्यश्री शांतिसूरिशिष्यश्रीआनंदसूरि श्री अमरपसूरिपदेभट्टारकश्रीहरिभद्रसूरिभट्टालंकरणप्रभु श्री विजय सेनसूरिप्रतिष्ठित श्रीअजितनाथ देवादिचैवीशतितीर्थंकरालंकृतोयमभिनवःसमंडपः श्री संमेतमहातीर्थावतारप्रासादः कारितः ॥ ७ ॥

॥ सश्रीजिनाधिपतिधर्मधुराधुरीणः श्लाघास्पदंकथमिवास्तुनवस्तुपालः ॥ श्री शारदासुकृतकीर्तिनयादिवेण्या पुण्यः परिस्फुरतितरांगपसंगभोयः ॥ १ ॥ विभुताविक्रमाविद्याविदग्धताविनावैतरणावैकैः ॥ यःसप्त-भिर्विकारैः कालेतोपिबभारनविकारं ॥ २ ॥ यस्यभूःकिमसावस्तुवस्तुपालसुतःसदा ॥ नावर्णनी-याव ।

॥ प्येतौधर्मकर्मकृतौकृती ॥ ३ ॥ कस्यापिकावितानास्तिविना स्यन्हृदयेसुखं ॥ वास्तवंवस्तुपालस्यपश्यामस्त-द्वयंचयं ॥ ४ ॥ दुर्गःस्वर्गगिरिसकल्पतरुभिर्भेजनचक्षुःपथेतस्थौकाममगीजगामजलधेरंतः सचि-तामणिः ॥ कालेस्मिन्नवलोक्यय क तिष्टेतकोन्यस्वतःपुण्यःसोस्तुनवस्तु-पालसु ।

॥ कृतीदानैकवीरःकथम् ॥ ५ ॥ सोयंमंत्रीगुरुरातितरामुद्धरंन्धर्मभारंश्लाघाभूमिंनतिनकथंवस्तुपालःसहेलं ॥ तेजःपालःस्व लघवलःसधैकमीणवुद्धिर्द्वितीयीकः कलयतितरांयस्यधैरेयकत्वं ॥ ६ ॥ एतस्मि-न्वसुधासुधाजलधरेश्रीवस्तुपालेजगज्जीवातौसित यीःघनैर्ननवैः नक्तंदिवंवर्ष ।

॥ ति ॥ आस्वातन्यजनाघनीद्विशतशशांज्योत्स्नाच्छवल्गद्गुणोद्गुतैरद्य ॥ ७ ॥ लक्ष्मीमंथाचलेंद्रभ्रमणपरिचयादेवापारिप्लवेयंभ्रूभंगस्यैवभंगाङ्कितमृगदृशांप्रेमनस्थैतरस्य ॥ आयुर्निश्वासवायुप्रणयपरतयैवेमस्थैर्यदुस्थेस्थास्नुर्धर्मोयमेकःपरमितिहृदये ।

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॥ वस्तुपालेनमेने ॥ ८ ॥ तेजःपालस्यविष्णोश्चकःस्वरूपन्निरूपयेत् ॥ स्थितंजगत्त्रयीत्रातुंयदायोवरकंधरो ॥ ९ ॥ ललितादेवीनाम्नासधर्मिणीवस्तुपालस्य ॥ अस्यामनिरस्तनयस्तनयोयंजयंतसिंहाख्यः ॥१०॥ दृष्ट्वांबपुश्चवृ चपरस्परविरोधिनी ॥ विवादात जैत्रसिंहस्तारुण्यवाद्रिकः कृ॥ ११ ॥

॥ तिरियंमलधारिश्रीसरचंद्रसूरिणां ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनःप्रशस्तिमेतामलिखत्जैत्रसिंह ध्रुवःसुधीः ॥ १ ॥ वाहडस्यतनूजेनसूत्रधारेणधीमता ॥ एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥ २ ॥ श्री नेमेस्त्रिजगत्भर्तुरंबायाश्चप्रसादतःवस्तुपालान्वयस्यास्तुप्रशस्तिःस्वस्तिशालिनी ॥ शुभमस्तु ॥

No. 21.— Vastupala Tejapala's Temple—noth side.

॥ ॐनमः श्रीसर्वज्ञाय ॥ संमेताद्रिशिरःकिरीटमणयःस्मेरस्मराहंकृतिध्वंसोल्लासितकीर्तयःशिवपुरप्राकारतार श्रियः । आनंत्यश्रितसंविदादिविलसद्रत्नौघरत्नाकराःकल्याणावलिहेतवःप्रतिकलंतेसंतुवस्तीर्थपाः॥ १ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षे फागुण शुदि १० बुधे श्रीमदणहिलपुरवास्तव्यप्राग्वाटकुला लंकरण ।

॥ श्री चंडपात्मज ठ०श्रीचंडप्रसादांगज ठ०श्रीसोमतनुज ठ०श्रीआशाराजनंदनस्य ठ०श्रीकुमारदेवी कुक्षिसंभूतस्य ठ०लुणिगमहंश्रीमालदेवयोरनुजस्यमहंश्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्या त्मजेमहं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमानेमहं० श्रीजयतसिंहे सं० ७९ वर्षपूर्वंस्तंभती ।

॥ र्थे मुद्राव्यापारंव्यापृण्वतिसतिसं ७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्री मद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधिराज श्री लवणप्रसाददेवसुतमहाराजश्री वीरधवलदेवप्रीतिप्रतिपन्नापत्येनमहामा ।

॥ त्यश्री वस्तुपालेन तथा अनुजेनगुर्जरेमंडलेधवलक्ककप्रमुखनगरेषुमुद्राव्यापारान्व्यापृण्वतिमहं श्री तेजः पालेनच श्री शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्री मदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भ वती धवलक्ककप्रमुखनरेषुतथा अन्यसमस्तस्थानेष्वपिकोटिशोभिनवधर्मस्थानानिप्रभूतजीर्णो ।

॥ द्धाराश्चकारिताः ॥ तथा श्रीशारदाप्रतिपन्नपुत्रसचिवेश्वरश्रीवस्तुपालेन स्वसधर्मचारिण्याः प्राग्वाट जातीय०श्रीकान्हडपुत्र्याः राणुकुक्षिसंभूतायमहं० श्रीललितादेव्यास्तथाआत्मनःपुण्याभिवृद्धये इहस्वयंनिर्म्मापितश्री शत्रुंजय महातीर्थावतार श्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वदेवसत्यपुरा

॥ वतार श्रीमाहावीरदेवप्रशस्तिसहित काश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअ म्बावलोकनाशाम्ब प्रद्युम्नशिखरेषुश्री नेमिनाथदेवालंकृत देव कुलिकाचतुष्टयतुरगाधिरूढ निज- पितामह ठ० श्रीसोमस्वपितृ ठ० आशाराजमूर्तिद्वितयचारुतोरणत्रय श्रीनेमिनाथदेव आत्मीयपू- र्वजाग्रजानुजपु ।

॥ त्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभ श्रीअष्टापदमहातीर्थ प्रभृतिअनेक कीर्तनपरंपराविराजिते श्रीने- मिनाथदेवाधिदेव विभूषितश्रीमद्दुजयंतमहातीर्थे श्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्य श्रीशांतिसूरिशिष्य श्री आनंदसूरिश्री अमरसूरिपदेभट्टारक श्री हरिभद्रसूरिपट्टालंकरणप्रभु श्रीविज- यसेनसूरि ।

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॥ प्रतिष्ठित श्री मदजितनाथदेवप्रमुखविंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीसमेतावतारमहातीर्थप्रासादः कारितः ॥ ॥ छ ॥ छ ॥ छ ॥ छ ॥ सुप्रातिप्रसभंवसुद्विजपतेर्गौरिगुरुंघयन्नोधनेपरलोकतो भयमहोंहसःप्रलापेकती ॥ उद्धैरास्तिकचक्रवालमुकुट श्रीवस्तुपालस्फुटभजे नास्तिकतामयं तवयशःपूरः कुतस्त्या ।

॥ मिति ॥ १ ॥ कोपाटोपपरैः परैश्चलचमूरंगतुरंगक्षतक्षोणिक्षोदवशादशोषिजलधिःश्रीस्तंभतीर्थपुरे ॥ स्वेदांभस्तटिनीघटाघटनया श्रीवस्तुपालेस्फुरन्तेजस्तिग्मगभस्तितप्ततनुभिस्तैरेवसंपूरितः ॥ २ ॥ दिग्या त्रोत्सवबीरबीरधवलक्षोणीधवाध्यासितंप्राज्यंराज्यरथस्य भारमभितः स्कंधेदधल्लीलया भाति-भ्रातरि दक्षिणे समगुणेश्रीव

॥ स्तुपालः कथंनश्लाघ्यः स्वयमश्वराजतनुजःकामंसवामस्थितिः ॥ ३ ॥ लावण्यांगइतिद्युतिव्यतिकरैःसत्याभिधानोभवद्भ्रातायस्यनिशानिशांत विकसच्चंद्रप्रकाशाननःशंकेशंकरकोपसंभ्रमभरादासीदनंगस्मरःसाक्षादंगमयोयमित्यपहृतःस्वर्गांगनाभिर्लघु ॥ ४ ॥ रक्तः सद्रतिभावभाजिचरणे श्रीमल्लदेवोपरोयद्भ्रातापि ॥

॥ रमेष्टिवाहनतयाप्राप्तः प्रतिष्ठांपरांखिलन्निर्मलमानसेनसमयंक्षापिश्रयनूपंकिलंविश्वेराजातिराजहंसइवयः संशुद्धपक्षद्वयं ॥ ५ ॥ सोयःतस्यसुधारहस्यकविता निष्टःकनिष्टःकृती बंधुर्बंधुरबुधिबोधमधुरः श्रीवस्तुपालाभिधः ज्ञानांभोरुहकोटरेभमरतांसारंगसाम्यंयशः सोमेशौरितुलांचयस्य महिमाक्षीरांदधौ ।

॥ संदधौ ॥ ६ ॥ इंदुर्विदुरपांसुरेश्वरसरिद्डिंडीरपिंडः पतिर्भासांविद्रुमकंदलःकिलविभुःश्रीवत्सलक्ष्मानभः॥ कैलासत्रिदशेभशंभुहिमवत्प्रायास्तुमुक्ताफलस्तोमः कोमलवालुकास्यचयशः क्षीरोदधौकौमुदी ॥ ७ ॥ हस्ताग्रन्यस्तभारस्तनरसरसनप्राप्तमाहात्म्यलक्ष्मीस्तेजः पालस्ततीसौजयतिवसुभरैः पूरयंदक्षिणाशां ॥ यद्बुद्धिः कल्पि ।

॥ भंद्विपगहनपरक्षोणिभृद्वृद्धिसंपल्लोपामुद्राधिपस्यस्फुरतिलसदिनस्फारसंचारहेतुः॥ ८ ॥पुण्यश्रीर्भुविमल्लदेव तनयोभूःपुण्यसिंहोयशोवर्यः स्फूर्जति जैत्रसिंहइतितु श्रीवस्तुपालात्मजः तेजः पालसुतस्त्वसौविजयतेलावण्यसिंहस्त्वयंयैर्विश्वेभवदेकपादपंकलधिमर्श्च तुःष्पादयं ॥ ९ ॥ एतेश्री नागेंद्रगच्छेभट्टारकश्रीउट

॥ ऋषभसूरिणां ॥ स्तंभतीर्थैत्रकायस्थवंशेवाजडनंदनः ॥ प्रशास्तिमेतामालिखत् जैत्रसिंहश्रुवःसुधीः ॥ १॥ वाडहस्यतनूजेनसुत्रधारेणधीमता एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥ श्रीनेमेस्त्रिजगद्भर्तुरंबाया श्चप्रसादतःवस्तुपालान्वयस्यास्तुप्रशस्तिः स्वस्तिशालिनी ॥ श्रीवस्तुपालप्रभोःप्रशस्तिरियंनिष्पन्ना ॥ शुभंभवतु ॥ छ ॥

Of the inscriptions in Neminâtha's temple I secured copies of all except one, which has suffered very much from the exfoliation of the granite.

No. 22.—*On a Pillar in Neminatha.*

संवत १३३९ वर्षेजेष्टसुदि ८ बुधेश्रीउज्जयंतमाहातीर्थेश्रयवाणावास्तव्यप्राग्वायज्ञातीयमहं जिसधरसुतमहं *ष्ठनसीहभार्यामू* नसिरिश्रेयोर्थेनेचकेद्रा ३०० त्रीणीशतानिनेचके कारितानिदिनंप्रति पु० प्र* ३०९० ॥ संवत् १३३५ वर्षे वैशाखशुदि ८ गुरौश्रिमदुज्जयंत माहातीर्थदेव— — — — तश्रीनेमिनाथपूजार्थंधव लन्फक— — —श्रीमालज्ञातीयसंघ० वी— — — —

* લેખમાં છે તેવો અક્ષર કાઢ્યો છે.
* ,, ,,

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No. 23—*On Pillar in Neminâtha.*

संवत् १३३३ वर्षे ज्येष्टवदि १४ भौमेश्रीजिनप्रबोधसूरिसुगुरूपदेशात् उच्चारपुरीवास्तव्येनश्रे•
—सपालसुतश्रे० हरिपालेन—
आत्मनः—मातृहरिला —सुश्रेयोर्थंश्रीउ
ज्जयंतमाहातीर्थश्रीनेमिनाथदेवस्यनित्यपू
जार्थं इ २०० शतद्वयं प्रदत्तं । अमीषांव्याजेनपुण्य
सहश्र* २००० द्वयेनप्रतिदिनं पूजाकर्तव्या । श्री—
—र्कं । यआरामवाटेकासत्कपुष्पानिश्री देवक—
— —. चकुलेन श्री देवायउटापनी — — —

No. 24.—*In the north entrance left side to the Court of Neminâtha's Temple.*

५० ॥ श्रीमत्सूरिधनेश्वरः समभावच्छ्रीशीलभद्र...
शिषा स्तत्पा [प] दपंकजेमधुकरक्रीडाकचोपो
शिषा : सोभितछत्रनेमिसदनेश्रीभद्रसूरि
श्रीमद्रेवतकेचकारयभदेकापप्रति :
श्रीसज्जातमहामात्रपृष्टार्थविहितोत्तच : मिं
) वशदेवचंडादिजनतान्वित :

No. 25.

॥ नेडयगच्छाविभूषणपास
॥ जसूरिस्सचामकरःसिस्सो
संवच्छरतेणनुपवंदातिमि
स्सपयकमलं । छ ॥

No. 26.—*In the north entrance to the Court of Neminâtha's Temple.*

५ संवत् १२१५ वर्षे चैत्र सुदि ८ रवौअद्येहश्रीमज्जयंततीर्थेजगत्यांसमस्त
देवकुलिकासकळाजाकुवालिसंविरणसर्वेठ०सालवाहणप्रतिपत्या
सू० जसहडठ० सावदेवेनपरिपूर्णकृता तथा ठ० रूरक्षसुत ठ० परि
सालिवाहणेनवागश्च रिसिरायापारित : कारितश्रीचंद्वारिदिवांकृत
कंडकमंतिरंतदाधिधा ॥ त्रीश्रीअंबिकादिवितिदेवकुलिकाचनिप्पादिता ॥

No. 27.—*On a Stone in the Court of Neminâtha's Temple at Girnar.*

५ ॐनम : सर्वज्ञाय संवत् १४८५ वर्षेकार्तिकसुदि

• આની અવશ્ય શ્રુ ભુલથી એ લેખમાં લખાઇ ગયો જણાયછે.

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पंचमि ५ बुधे श्रीगिरिनारमांहतिष्टासाषेतसिंह
निवाणंश्रीमंत्रिदलीयवशेश्रीमत्सुनामडगो
त्रेमतिवाण ठ० अदाप्रजा ठा० लासुततूरालठा० कडु
यदातद ठ० विसालातदंगजठा०—रातदंगभूठा०
माप्रठा० भीमसिंहठा०माला॥ भीमसिंह भार्यीठा०।ि भी
मापुत्रीबाइमोहणाकुक्षिसमुप्तलठा० षेतसिंह भा
र्या बाईचंदणगहीश्रीनेमिनाथचरणप्रणमतिशुभं

No. 28.—*On a Páliya in Neminátha's Court.*

हर्षकीर्ति
जी पादुका.

संवत् १६९२ श्रीमूनसं
घेश्रीहर्षकीर्ति
श्रीपदांकीर्तिभु
वनकीर्ति ब्र० अ
मरसिभाणमन
जी पं० वीरजैयंत
माइदासदयाला
तेसां ९ नेमियात्रा
सफलास्तु॥ ॥

No. 29.—*Outside the gate of Neminátha's Temple.*

×रातदेवप ×सिद्धचक्रपातिश्रीजयसिंघदेव ×विजयबातेन
×पारकरणायनतपिताले
×केनउपायेन ×जादवकुलातिलक ×। तीर्थंकरश्री
×नेमिनाथपाद ×ठ० कीकाच ठ० बाता
×सूत्रविकममारुति

No. 30.—*At another place.*

सं १२२२ श्रीश्रीमालज्ञाती
यमहंश्रीराणिगसुत दंड
श्रीआबाकेनपद्माकारिता

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No. 31.— *Near the gate of Neminâtha's Temple on the rock.*

सं ५८ वर्षे चैत्रविद २
सोमेधारागंजेनेमिचंदशिष्य
पंनाणचंदमूर्त्ति

On the image in Kumârapâla's temple is the following inscription (No. 32):—

॥ संवत् १८८१ वर्षे साके १७४६ प्र
श्री वैसाष सूद ७ सोम्यवारे श्री गीर
जे
नारातिर्थेमां श्रीपहंसराजगवषाइ
बेबप्रवेसकरापीतं श्रीतपा। स। पं।
श्री ५ राजसागरजिनेपरीवां० स्थाप

No. 33.—*At Hathipaglan.*

स्वस्तिश्री १६८३ वर्षे कार्त्तिक
वदि ६ सोमेश्वीगिरनारतीर्थे
नीपूर्वपाजनोउद्धारश्री
दीवनेसंघेधीण्यानिमांडश्री
मालज्ञातीयमं। सिंघजी
मेघजीनेउदमेकराव्यो

No. 34.—*At Bhavanâtha.*

वोमाविश्व
वोनाग
दयरकाजा

नागरवोवीश्वनाथ
नाभ। नाकाजं
ल। त्रवामाहादेवमुकुंद०

No. 35.—*On a Stone in the Uparkot—Now in the Darbar.*

का
संवत् १३९० वैशाशसुदि ५ शुक्रेपल्लविाल [ज्ञ] तीयसाहुवणदासुतसाहुव
द चि
सहजूमादोरिषेतलहांसलधांधल [दे] [वि] कामलदों
पाल्हणिग — — वयजूभावलसहरलीलाडी [भांज] णमं
क्षा क्ष

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22*nd January*.—At Dandusar, 8 miles west of Junâgaḍh, is an old well with an inscription, but it was partially under water, and beyond my reach to copy.

23*rd January*.—Dhank is about 30 miles W.N.W. from Junâgaḍh, and is the old Tilatila Paṭṭan or Mungipaṭṭan, a place formerly of considerable extent, though but little remains of the ancient city but dust and debris. To the west of the present town is a rocky hill with a small temple a-top; this hill is covered with the ruins of an old fort. One of the old wâvs is called the Wâv of Manjus'rî (a name familar to the northern Buddhists) or Manjêsarî—for the villagers pronounce the word in more ways than one. In one of the gokhles, or niches, is an old loose image, so like a Buddhist figure of a Nâga-protected worshipper as to suggest this as its origin. The Chaitya window ornament over the niches, and the lintel of the doorway into the enclosure where this well is—and which is the *siñhasana* of a Buddha, with lions at the ends, two folds of the cloth depending in front, and the wheel set edgewise in the centre,—both indicate that Buddhism must have prevailed here. The old temple of Manjes'arî or Manjus'rî was pulled down some time ago, and a linga shrine now stands on its base.

The chambers that remain in the old fort are associated in local tradition with this Manjus'rî.

In a small ravine to the west of the hill are some Buddhist caves. The sides of this ravine, of the same soft calcareous sandstone as at Junâgaḍh, have been quarried or cut out: the bottom is now filled up with soil. The first cave faces N.W., and is entered by a door scarcely 4 feet high, inside which there is a descent of about 2 feet to the floor. The cell measures 7 feet 9 inches deep by 8 feet 4 inches long, with a small niche about 22 inches square in each end. At the back, on each side of the shrine door, and now much decayed, has been the figure of a Buddha in the usual attitude, with the soles of the feet turned up and his hands over them. Over his head is the triple *chattri*, a *chauri*-bearer at each side, and small flying figures above. The sill of the shrine door is about 20 inches from the floor, and the door about 3 feet high by 2½ feet wide. The shrine is only a large niche about 2 feet deep, with a Buddha squatted on a *siñhasna* at the back of it: on the *siñhasana*, the lions, drapery, and central wheel are all distinctly traceable; at each side stands a *chauri*-bearer with a high *makuta* much rotted away.

A little to the north of this, up the ravine, the face of the wall has been sculptured with a number of figures in low relief, and without much evidence of art. The largest figure is only about 30 inches high, including the snake hood over his head. They are:—

1. A woman with a child on her left knee, her right elbow resting on her right knee, and the hand pointing up. She has heavy earrings, and apparently a frontal ornament in the parting of her hair, which is wavy and clustering.
2. Close to her is a standing figure exactly like a Pars'wanâtha in the IVth Badâmî Cave (figured in my *Report* for last season,) standing on a triple pillow, with a snake rising behind him, and its seven hoods just over his head.

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There are five bends of the snake on each side. He has elongated ears, and short curly hair, and is about 27 inches high.

3. At his right hand is a small sitting figure about 8 inches high.

4. Buddha with a broad face, poorly cut, on a *sîñhasana* or lion-throne, having the wheel and deer or antelopes in the centre, folds of the drapery of the seat hanging down, and lions at the ends. His hair is represented, as usual, with a knob or tuft on the crown :—or, perhaps, this is meant to represent the staff of the triple umbrella over his head. Standing on the ends of the throne are the usual *chauri*-bearers.

5. A standing Buddha 26 inches high, with elongated ears, and what look like ringlets over each shoulder, as in the figure of a Jina in Cave IV. at Badâmî, and repeated in Cave I. at Aihoḷḷi, with long arms as at Cave XIX. at Ajaṇṭâ, and two *chauri*-bearers 10 to 12 inches high,—one apparently with the head of an animal, but they are so decayed that it is doubtful to say with certainty what it is. Below the one on Buddha's right is a compartment 16 inches high by 12 inches wide, out of which the figure has been entirely obliterated.

6. A squatting Buddha, 18 inches high, on a pillow placed upon the *sîñhasana*, with bearers as in No. 4.

7. A similar figure, but the seat is worn away.

8. Another, of which the head is gone. The throne is higher; and over this figure and the last, the triple umbrella is rudely carved, with something like foliage at each side over the *chauri*-bearers, who are 15 inches high with disproportionately big heads.

9. A third similar to the last two : the *chattris* are better represented and pendant foliage or tassels hang over the head of the *chauri*-bearers. The *asana* has three lions in front, as at Bâdâmi and Aihoḷḷi, and the wheel is carved on the rock below the central one. At the four corners of this sculpture are holes in the rock as if to fasten on some screen or covering :—the same thing was remarked of a similar Bauddha figure in one of the caves of the Manmoḍi Hill at Junnar.

10. A deep recess in which there has been sculpture, but it has entirely disappeared, except a small flying figure at one corner.

These figures seem pretty well to have exhausted the pantheon of the Mungi Paṭṭan Buddhists, for we find but few traces of sculpture elsewhere. I arrived at Dhank on Saturday morning at 2 A.M., and left at 4 A.M. on Tuesday, 26th January, and during that short interval my draftsman was not over-industrious, so that no sketches were taken from these sculptures.

At the north side of the recess the rock is cut away for some distance back, leaving a sort of court open to the ravine on the W.N.W. side. There is a considerable accumulation of rubbish in it, so that the floors of the cells entered from it are all under the outside level. At the south end is the upper part of a door, through which, with considerable difficulty, one can squeeze himself, feet foremost, into a cell, in which it is said there was a sort of well of considerable depth, if not a cave below it, but the whole was filled up a few years ago by the political officers to keep the outlaws from making a den of it.

On the east wall of the court are two horizontal grooves: the upper and smaller one running along the north and south ends also: the lower, at least, has been for the bearings of a roof which doubtless originally covered this court; and the squared stones lying about, may be those of the front wall of it.

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In the east side is a recess from which the image has entirely disappeared; but over the front of it is left the triple *chattri* and remains of flying figures—Buddhist cherubs—on each side.

A little to the south of this is a door leading into a cell, much filled up, measuring 8 feet 9 inches by 12 feet 2 inches. It has a small recess at the back.

On the north side of the court is another cell with two entrances,—nearly filled up; and over the front of this is a groove in the rock, slanting up from each side gable-end fashion.

At the corner, where the scarp turns to the north again, are two niches (*gokhlés*) in the rock, with holes above as if for wooden fastenings or bearings.

Some miles west from Dhank, towards Siddhsar, in a ravine called Jhinjuri-jhar, are some caves cut in calcareous sandstone. Probably there have been others further up the ravine, but, if so, the decay of the rock has destroyed all trace of them. The furthest to the south, has been a verandah facing east, with two cells, measuring 8 feet by 9½ feet and 7¾ by 9½ feet respectively. It probably never had any pillars in front, and the drip line is crooked to follow the edge of the rock.

The next cave has two cells, one 9½ by 8 feet communicating with the second, on its north side measuring 7¾ by 9½ feet, which has two octagonal pillars in front with square bases and capitals. The pillars are connected below with the pilasters by a low screen carved in front with the Buddhist rail of a large pattern each division being 5 inches wide. This is the only trace of ornament about these caves.

The next and last to the north is a much larger one, and has had six square pillars in front of a narrow verandah; of these the three pillars to the south of the door and one at the north end still remain. The front wall is pierced only for a door, and this had been built up some years ago to keep out the Wâgad outlaws. On pulling down so much of the wall as to gain entrance I found that, like the excavations in Kâprâ Kodiâ at Junâgaḍh, it had an open area in the centre measuring about 13 feet by 20; but this had been quite filled in from above, and this rendered it impossible to examine the entire arrangements and secure a plan; but it appeared to consist of apartments round this open court, with pillars in front and divided by walls.

On a stone a little to the west of this I observed the first three letters of the Inscription No. 6, but on clearing it of earth I could make little out except what I have given. There were letters also on other stones close by.

In another ravine to the west of this, and running into it a little to the north east, are other caves. The first reached is a verandah 18½ feet long and fully 5 feet wide, with two windows, and a door about 4 feet wide, separated by square pillars, as at Junâgaḍh, and in the second cave in Jhinjuri-jhar. The drip is an irregular line accommodated to the face of the rock. From the north end of the verandah a cell is entered by a door and two narrower openings about 14 inches wide. This chamber measures 6½ by 8¾ feet, and has a door in the right-hand wall, near the back, into a second room 8¾ by 7¼ feet.

A little higher up the ravine, to the south-west, is a second cave having a verandah with two square pillars in front, and two cells, one of them much decayed.

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On the way back to Dhank I struck the road to Siddhsar near a large old wâv, repaired, like others about, in comparatively modern times, with arches thrown across where the old lintels had given way. This wâv belongs to the ancient city, said to have been overthrown by the curse of an ascetic, and which, if covering anything like the area pointed out, must have been a very large place. One of the *gokhlês* has a rough sketch of a Chaitya window over it filled with a *kirtimukh* or large grinning face. At the turning of the descent, near the top, are four niches, the sill of which is carved with the Greek-like pattern found at Badâmî, and also at many places in Kâṭhiâwâd, of leaves and dentils : below the old base is much decayed.

26*th January*.—Turning off to the west from the village of Hariêsana into a gorge on the west side of the Gaḍhkâ hill, I visited the Kâprâ Kodiâ caves between Pâṭṭan and Siddhsar. Like most others all over Kâthiâwâḍ they are perfectly plain with square pillars in the verandahs, and without any trace of shrines or images.

Of the most southerly, furthest up the ravine, and facing east, the front has fallen away, and the two cells only remain.

The second is a single cell, of which the front of the verandah also has dropped down.

The third is a verandah returning forwards on the left, with five square pillars roughly blocked out, and a cell at the back on the extreme right.

The fourth has a verandah 23½ feet long by 6 feet wide, with two massive square pillars in front, and two cells behind—one 8 feet by 10¼, and the other 11¼ feet by 9¼ feet.

The fifth has been a large cave, but the roof has fallen in, and the apartment at the back, with a wide door, is quite choked up. If there has been any chaitya or shrine in the series it must have been this cave.

The sixth is a simple cell.

The seventh has two octagonal pillars in front, and is 12½ feet deep by 15¼ feet long, with two large cells—one at the back and the other on the left side.

Close to it is the eighth, the (2?) pillars of the front of which are gone. It is 9¾ feet deep by 33 feet in length, with two cells at the back very clumsily cut.

Next to this we come to the remains of a stair up to the top of the rock, and beyond it to the ninth and last cave, which is only a roughly hewn-out verandah, with one cell at the north end, and the entrance to another begun.

GUMLI, *January 28th*.—I visited the Râmapoḷa, Nau Lakha, Ganésa, and Wâniâwasî temples and the Jethâ Wâv, and then ascended by the east side of the gorge to Abapura—the small shrine on the highest peak, reaching the summit in 1 hour 5 minutes. The view over the Bardâ hills to Purbandar, &c., is very fine, but to the north-west the country is strikingly flat. After visiting some of the tanks and ruins in the fort on the summit, I descended by the west side of the gorge, striking off to the Son Kansarî talâo and temples, and thence right down through the jungle on the Sâlesâr talâo and ruined temple, reaching the plain again at the Derani Wâv outside the Râmapoḷa. After what I had heard of Gumlî I felt much disappointed with this preliminary survey. The Râmapoḷa, one of the finest of the ruins, has fallen not very many years ago, and the

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fragment that still remains perhaps conveys a very inadequate idea of what it was twenty or thirty years ago. The Wâniâwasî has also probably been totally ruined within that period.

My notes on Gumlî, however, must stand over for the present, and with those on a very ancient temple I have discovered at Nânâ Gop and the remains visited in Kachh will form the subject of another memorandum.

I append several other inscriptions collected on my tour from Ahmedabad and elsewhere (some of them sent me by Wallabha Achârya of Junâgadh and others), and I shall be happy to receive translations from scholars of any of the inscriptions in this memorandum.

J. BURGESS,

Archæological Surveyor and Reporter to Government.

Camp Gop, Kâthiâwâr, 12th February 1875.

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APPENDIX.

Inscriptions at Deva Pattan, &c.

No. 36.—Inscription in the Temple of Sarasvati, near Surya Kumbha, at Deva Pattan.

संवत् १८५८ वर्षे वैशाखशुद ५ रवौभाइःठकुरसिहाभार्याबाक्षपीसूतठकूरहाजावरजाभ्यांपितृ मातृश्रेयोर्थंदेविश्रीकालिकायामठःकरावितःकालिदासकृतैःकाव्यैर्विशदैरिवरेजनाः ॥ दक्षाभवतिकिंचित्र कालिलब्धवरोहिसः ॥ १ ॥

In the year 1858 of Vikrama in the month of Vaishakha, the bright fortnight, 5th day, Sunday, the temple of the goddess Shrikâlikâ was built by Thakur and Hâjâvaraja, the two sons of Thâkursinha, the father, and Bakshapi, the mother, for the welfare of the parents.

Oh friend, all people become very attentive to the plain poems of Kalidasa: What wonder is there? He had blessing from the goddess Srikâlikâ.

No. 37.—On a Pillar in the old Temple of Somanatha.

परजनीश्रीसोमेश्वरनादरशननीजात्रासफलसलाटसोमपराज्ञातीसंवत् १६७१ वर्षेभाद्रपदमास वद्य ५ मी वारसोमसोमपराज्ञातीसुद्रेरेवासीतारापलसूतश्रीपरजनीजात्रासफलश्री सोमेश्वरजी

May the pilgrimage for seeing Someshvara bear fruit. In the year 1541, in the dark fortnight of the month Bhadrapada, the fifth day, Monday, may the pilgrimage of the son of Revâ and Sitarapala, of the lunar race, be fruitful.

No. 38.—On a Pillar at the Dazir's Dargah at Virawal Pattan.

भिसमिल्लाहरमानरहीमसंवत् १८६२ वर्षेश्रावणशुदी ८ शुक्रेश्रीपत्तनसिंगनाथपुरेराजश्रीब्रह्मदासवि-जयराज्येतस्योपरिसमायातपानश्रीदफरसूतखानश्रीहिबतमलिकवदरदीनसुतमलिकसाह मलिकशेषसूतमलिक सेरसमस्तचतुरंगसैन्यवेष्टितेवहुरामहमदसुतबहुराफरिदराजश्रीब्रह्मदासवहुयांत्रुरकैसमयुद्धंकृत्वासंग्रामेमृतः । पितामहबहुराशिदीप्रपितामहमहमदव्यवमाताबाईदोलतबमातामहनासूत०काशिमप्रमातामहबापूआलीमातु-लकनासूतजागिरपितृव्यकहाजीभ्रातृव्यकसीदीभ्रातृव्यकआदमकेदभ्रीश्रीसिधनाथपत्तनस्थान

With the name of Allah who is the kindest of the kind. In the year 1862 of the era of Vikramadittya, in the month of Shravana, the bright fortnight, 8th, Friday, in the town of Shrîpattanasing, and in the kingdom of Shri Brahmadasa, Behrafarid, son of Behram Mohammed, surrounded by Haibat Malik, son of Khan Dafor; Malik Shah, son of Badrahim; Malik Sher, son of Malik Shesha, all commanding a fourfold army, attacked Brahmadasa Vijaya, and having fought

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with his many fighting men died in the field. His grandfather was Bahurashyad; great grandfather, Mohammed; grandmother, Dolutbi; great grandmother, Mohonabi; his son, Cassim; maternal grandfather, Bapu Ali; maternal uncle's son, Jehangir; paternal uncle, Haji; his son, Syed; and Adam, his son. All were in the town of Shrisiddhanatha.

No. 39.—On a Square Stone at the large Gate of Somanath Pattan.

॥ श्रीगणेशायनमः ॥ ॐ नमःशिवाय ॥ मनोमत्स्यादिरूप्यंतत्त्वमालावलंबनम् ॥ उपास्महेपरंतत्वंपंचकृत्यैक कारणं ॥ १ ॥ वियद्वायुर्वन्हिर्जलमवनिरिंदुर्दिनकराश्चिदाधारश्चैभिस्त्रिभुवनामिदंयन्मयमभूत् ॥ सवःश्रेयोदे यात्परमपुरनाथःसुरनदीसरूपांविभ्राणःशिरसिगिरिजाक्षेपविषयः ॥ २ ॥ पुण्णातुस्फुरदभ्रविभ्रममृतं.कृष्णस्य वक्षस्थलप्रेखत्कौस्तुभकांतिभिःकवचितालक्ष्मीकटाक्षावलिः ॥ यासंभोगभरालसातनुतयासौजन्यविन्यासभूदा रिद्यद्दुमदावपावकशिखाकारानिशंवःश्रियम् ॥ ३ ॥ श्रीसोमनाथायतनस्यरेखाभूमेरिवोर्ध्वांगुलिरत्रभाति ॥ अ नन्यसाधारणशोभमेतत्पुरंपुरारेरितिसूचयंती ॥ ४ ॥ महीवदनपंकजंभुवनभूपभूषाविधिर्नीधिःसकलसंपदां त्रिपुरवैरिणःसंमतः ॥ तदेतदादिदुःसहक्षयविनाशसिद्धीपुराशशांकरचितंपुरंजयतिवारिधेःसंनिधौ ॥ ५ ॥ अ स्तिस्वस्तिमदंबुजासननिभैरध्यासितंयज्वभिर्धूमश्यामलिताभ्रलांवरतलस्थानंत्रयंकेलिभूः ॥ अभ्यर्च्यद्विजपुंग वान्नगरमित्यर्धेदुचूडामणिःप्रादादष्टकुलाचलापरचतुःषष्टयैचतुष्टयैचयत् ॥ ६ ॥ शांडिल्याख्योदग्रवंशाग्र केतुर्गोत्रख्यातंनामवस्त्राकुलंयत् ॥ कुर्याद्यदेवसचयुस्तत्रयज्ञैर्देधज्ञत्वंयस्यसांवर्थमासीत् ॥ ७ ॥ यदीयाशीर्वा दैरमरपतिकार्पण्यजनकंभुनक्तिस्मायत्तंनिहतरिपुराज्यंचिरतरं ॥ निहत्यक्ष्मापालानणहिलपुरेमूलनृपतिःप्रभु वंतत्पुत्रैःप्रकृतसुकृतार्थंव्यवसितं ॥ ८ ॥ गंगाप्रवाहप्रतिमावतदुश्चयातायामाधवःपादतलात्प्रजाता ॥ तेमूल राजेनपुरस्कृताश्चसवीरसेनेनयशोवतंसाः ॥ ९ ॥ वापीकूपतडागकुट्टिममठप्रासादसंस्थालयान्सौवर्णान्द्विज तोरणापणपुरग्रामप्रपामंडपान् ॥ कीर्तिश्रीसुकृतप्रदान्नरपतेःश्रीमूलराजस्त्रिभिःसांरंभासतिलब्धधापयदयंत्रै लोक्यचूडामणिः ॥ १० ॥ यद्यावांसुतुरंगमोधुरखुरक्षुण्णंक्षमामंडलंक्षैदंनुनादेणंबरमभूदेकातप्रत्राकृति ॥ ॥ ११ ॥ तस्मिन्भुभुजनाकनायकसभामध्यासितेभूपतिःप्रत्यर्द्धिसितिपालशैलकुलिशश्चादंडराजोभवत् ॥ प्री त्यामागमतंतदानिजपितुर्मित्रायकर्तेश्वरंयःश्रीमाधवनामधेयकृतिनेतस्मैमहामंत्रिणे ॥ १२ ॥ यस्योतुंगतरंग तांडवभवःपाशूत्करःसैनिकोयःसीमासुमरुद्गणाभयमहाविप्रप्रकारोततः ॥ यत्कृत्वापुरनायकसद्रशमनंदृष्ट्वातिनु ष्टात्मनानिःशंकानिदधेशचिकुलतदेवेताश्चिरेणध्रुवः ॥ १३ ॥ तस्यात्मजस्तदनुदुर्लभराजनामादुष्टारिराजमक रध्वजशंकरारव्याः ॥ पृथ्वीपतेतारणभारपद्धतिंकृत्वाकठाक्षावलिमत्रदुष्टे ॥ १४ ॥तदनुतदनुजोभूद्वल्लभोभूर्भु जाणांस्वकुलपरितकीर्तिमूर्तिमद्विक्रमश्रीः ॥ यदरिनृपपुरेपुछागलक्ताक्फलाकांमृगपतिपदपंक्तिर्लक्ष्यतेचात्रैरे खा ॥ १५ ॥ क्षोणिचक्रैकवीरोमदमुदिततयाराजसिंव्हासनेचकृत्वातालिनतेनेतेषविधिनाक्षोणिकतार्थी ॥ सो यंदेवांगनानाम्निविडतरपरीरंभाजीक्षितीशः कर्णेकिर्तिर्यसयातिरिवनपतिभुजेभूमिनिष्पेषः शरीरे १६ ॥ ॥ १६ ॥ तस्मिन्महाकुलपतिर्जयलक्षणेनराज्यंकरोतिसुखदंभुवनस्यपैतत् ॥ तापप्रतीहतचिरकरप्रतसल्लमूर्ति जगत्सुभीरतर्तिनयंगनेव॥१७॥ योसावुत्कृत्यजयश्रियंक्षितिभुजामाद्यांसमग्रामहीमेकच्छत्रपरिच्छदांनुविदधद्वी रश्चविस्फारितां॥तस्मादेवनृपेशपालनमिवप्राप्ताश्चछन्नामहीसंक्षुब्धक्षुभितरिसन्निभमतत्तत्क्षामतापामल ॥१८॥ तस्मिन्नृपेंद्रत्वमनुप्रवृत्तैत्रैलोक्यरक्षाक्षमाविक्रमांके ॥ लोकनकेवात्मगुणैरलंघ्यःकुमारपालप्रवरोबभूव ॥ १९ ॥ यहरिनृपपरंरूपनिप्राप्तवासवातप्रसृमरयदुकितालीदिदिक्कःप्रतापः ॥ कदयतिसधनाढ्यंस्फारकल्लोललोलजल ध्यापप्युतातिप्रकामं ॥ २० ॥ आखंडलप्राहुणिकेचतस्मिन्भुवंगतेराजसदेतभूपे ॥ उछादयन्भूपतरूपकांडा मवापयोनैगमधर्मवृक्षम् ॥ २१ ॥ हेचंद्रधाराजलमग्रमानानृपेंद्रविक्रांतियशःप्रशस्ति ॥ बभ्राजतत्पुष्करमालि

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केवश्रीलुल्लराजत्तदनुदियाय ॥ २२ ॥ तस्यापृथिव्याकृतमेतदेवसुखंतदेवप्रथितःप्रतापः ॥ अकारिसोमेश्वर मंडपोयंयेनात्रमेघध्वनिनामधेयः ॥ २३ ॥ लुल्लात्मजःसमजनिप्रविशिष्टयन्योभामाख्ययासुभटभीमनृपस्यमित्रं ॥ वल्लाख्ययापुंभवजावतंसोपुंसांबुधक्षितिभूपतिभार्णवपूर्णचंद्रः ॥ २४ ॥ तस्याभवद्भुवनमंडनमंडनाय शोभाभिधप्रियसुहृज्जयसिंव्हनामा ॥ यस्यात्मजःसचिवतामधिगम्यवल्लसम्राजयामासकुमारपालं ॥ २५ ॥ अथोपयेमेमधिगम्यरोहिणीमुमानिवेशःकमलामिवाच्युतः ॥ अजायतास्यांकुलकौरयाकरप्रबोधकश्रीधरनाम चंद्रमा ॥२६॥ क्षीरोदपूरपरिपांडुरपुष्पकीर्तिर्नरोगमेषःपुरुषमातनोति ॥ भूपालराजपरिनूतनमंत्रशक्तिः श्री भीमभूपपतियोगिजनैकमान्यः ॥ २७ ॥ आसीत्परंपरासेथभूयाद्भस्यतायते ॥ चौलक्यवस्त्राकुलयाराकल्पंप्रीतिरक्षता॥२८॥कांत्याचंद्रतितेज राजन्यग्न्यातितेजोमयादिव्योत्तानपदात्मखिलसंपत्याधनाध्यक्षति ॥ दृष्ट्यासागरतिप्रभावविधिनानित्यंविरंचिश्चसौकीर्त्यारामातिरूपसुदंरतयाकंदर्पतेश्रीधरः ॥ २९ ॥ निःसीमसपदुदयैकनिदानहेतुराकल्पमाननदेवगुरुर्निबंधः ॥ सौजन्यवीरनिधिकंनतसत्वसीमाजागर्तिवप्युरुदयेपुरुष॥ पुराणः ॥ ३० ॥ श्रीधरोपिनवैकुठःसर्वज्ञोपिननात्मवित् ॥ ईश्वरोपिनकामारिरिंद्रोपिनचवृत्रहा ॥ ३१ ॥ यस्याविभोपादपकामधेनुसमवांछितंनःप्रददातुनित्यं ॥ किंत्वस्यसत्यभयदानवशंवदत्वंविस्मेरवक्त्रविततप्रमुखाश्चशेषाः ॥ ३२ ॥ जंबालंसुन्दिनायतेपिक्रतहश्रीरावहंसायतेकालिंदीद्युसदीयतेहरगलःक्षीरोदवेलायते ॥ शौरिःश्रीधरायतेजगिरिःप्रालेयशैलायतेयत्कीर्त्यासुपगम्यतेक्षितिगविराहुःशशांकायते ॥ ३३ ॥ निन्मातं चंद्रदेवविलसितमपरेपृष्टिदाद्यक्षिरोदपादेशौचांमृतमचलपतिदाहिसंवाहपंकः ॥ उच्छिष्टंपाचजन्यःसुरसरिदमलश्वदतायादश्रीरित्यवयस्यकीर्त्तिस्वयमकृतनुतिसोमनाथोहिदेवः ॥ ३४ ॥ सानुद्वयसीचत्रिलोकिधामसालोक्यसंकीर्णनिवासमस्याः ॥ वेधाविलक्षसुतिमंततानतयास्तिनायासदसीतिनूनं ॥ ३५ ॥ असौवीरोदात्तसुचरितपरीपादयुगलात्रैलोक्यभासानांतदपिचगिरांकोपिसुकृती ॥ अहंपूर्वेजन्मन्यखिलगुणविस्तारमधुरंमनादस्वछंदंशिववाल्मिकीरसकृत् ॥ ३६ ॥ यदीयगुणवर्णनश्रवणकौतुकोछंदयासखेलसुखदशिवयरमंगलगायति ॥ किमिवरज्यतेतनुरचितवेदिभिर्वेधसंस्तदस्यकविसंनिधिर्नवचरित्रंउद्योतते ॥ ३७ ॥ दिग्दंतावलकर्णतालविलसत्तुरंगागीयंयत्कांतिर्मदमंतरिक्षविलसत्कीर्तित्वमनृत्यति ॥ रोदकंदरपूर्णचप्रणयिनीनिःशंकमात्मभरिःभिदंतितमसाकुलंकलिमलेप्रध्वंसवध्वोशुभः ॥ ३८ ॥ लोकालोकलवालसाजलनिधिसत्कीर्तितामात्रवैजानितेमत्वलंबिन्यखिलगुणमयैरंकुरिः कर्त्तिवल्लि ॥ यश्चप्रालेयभानुः प्रविकृतकुसुमोदारतारापरागैर्दिक्चक्रंव्यापयंतीजयतिफणिपतिप्रामुलराजराजगंता ॥ ३९ ॥ कर्त्तिश्चक्रामसंविविलक्षिसौभाग्यदंव्यारव्यहृषाज्ञातक्रियानुव्ययासुघद्धदिशश्चशक्तयः ॥ ४० ॥ ताभिर्भुवनवंद्याभिःसंयातितिववासरः ॥ श्रीधरः शोभतेसश्रीत्रिलोकेशःकृपानिधिः ॥ ४१ ॥ उतातमालवनायमानसेनांगजप्रकरभंगुरितांस्तुवयः ॥ प्रलयंजलधिवेलोल्लोलकल्लोलनाभंशतपितरवग्रप्रापसंविष्टशैलं ॥ दलितचरणिचक्रंवीरहम्मारचक्रमनृणमकरोद्यःश्रीधरोदुर्गदर्पः ॥ ४३ ॥ मातुःकैवल्यहेतोर्मुररिपुभवनंमोहिणिक्षामनामलंबोनेःकारमालप्रभृमतिततोमंदिरेकेशवाद्यैः ॥ नान्माताश्चमध्वछिवभवनपिदम्यपुजिजयानंत्रुगश्रीमंत्रीचश्चप्रतिहतदुरितंभुरितंशोतदेवान् ॥ ४४ ॥ वल्लादौवारीकीर्तिदरानिशिगिरगविकेलसंमंत्रस्यदाक्तव्यागुजराव्यानिजनिपुणगुणैस्तत्रनामालिगम्य ॥ येनेवांश्रीवरायहरनगरपदेयोजितत्वश्चनान्माप्रादःश्रीधरोगोश्रयमवनिजयःकारितसंप्रयोगं ॥ ४५ ॥ द्विजोत्तमातद्विजव्रतिभाजःसप्रानदीर्घासगुणैकधाम ॥ क्षमानवंतासचभूमिदेवामाहशरत्यार्णोपमाना ॥ ४६ ॥ महोदयासत्कृत्येवशंकरप्रियकाम्यया ॥ सकुणंवर्तिनस्नेपिपरंवैणेयि तव्रतिनिरापूर्णाहरभक्तिपरायणाः ॥ पुरुषाराधनपराविष्णुमूर्तयोयथा ॥ ४७ ॥ विकासितपताकिकांध्रुवसिमन्निसीमंतासकलसुखदायकांभजतिभाववर्गासदा ॥ सततविहितधूपोधूनधाराधराणांदिविभुविसुखदोभूत्कामचारिर्नराणां ॥ ५० ॥ येषांशसिद्धायकसंश्रयायमतंविधायासपदेनचक्रसु ॥ सुकीर्तिरेषांमुनिसिद्धसेवितांसुखप्रदांभाग्यजनस्यचेतनां ॥ ५१ ॥ अथकथमपिदैवादाग

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तश्रीविलासीसुखदमपिनराणांयत्रचंद्रेशदैवः॥ सततमपिहिदेवापंडितामन्यमानंसुकृतितनविलासिविप्रचिंतित दात्र ॥ ९२ ॥ यदेवश्रीमहाराजभूपालकुलसद्गुरुः ॥ जीमूतवादमाम्नातसुलक्षणगुणाकरः ॥ ९३ ॥ श्रीसो मेशादालयाकारासिद्धिपर्यद्वासांसिद्धमानसुकीर्ति ॥

सिद्धंधाममनन्यतेजिततयाश्रीकंठकामाभुविपद्माकारसुकारणंयानेपतिःयैस्यांघ्रिपूजाविधे ॥ कृत्वापापहरोते तत्क्षणमपिदेवंसदाश्रूयतेयस्यादर्शनमात्रतःसकृदपिपापंसदाक्षीयते ॥ ९४ ॥

श्रीविक्रमार्कसमयातीत संवत १७७३ ना वर्षे वैशाखवद्य ८ दिने

Salutation to the beautiful Ganes'a, and to S'iva, the representative of the three gods Brahma, Vishṇu, and S'iva (in the shape of ओम्).

1. We worship the highest principle, the only cause of the five principal sacrifices, and the support of a collection of (mental) principles, and that which can be described (only) by the mind, intellect, &c.

2. May he, who is mixed up with the three worlds in the shape of sky, air, fire, water, the earth, the moon, the sun, and the soul (support of life, चिदाभास); he, the lord of the highest heaven, who supports on his head the heavenly (Ganga) of equal beauty with Parvati, and who is consequently the subject of ridicule by Parvati, may he give you happiness.

3. The succession of the glances of Laxmi, contracted on account of the rays of the emerald jolting on the breast of Krishna, who wears the colour of a glittering cloud, dimmed on account of the fatigue of enjoyment, which on account of their contractedness are a ground upon which goodness of heart is treasured, and which resemble in form a flame of the wild fire which consumes the tree of misery, may this (succession of glances) augment your riches.

4. The line (spire, perhaps,) of the temple of Somnâtha appears here like the forefinger of the earth, pointing, as it were, that this town of S'iva has beauty unequalled by others.

5. This town is the lotus-like face of the earth, the place of decoration for all kings of the earth, the store-house of all ornaments, and is much regarded by S'iva the enemy of the demon Tripura; this town, which was created by Chandra (the moon) when the extremely difficult act of destroying the earth (क्षय) was accomplished, shines in the neighbourhood of the (treasure of waters) ocean.

6. This town, which is inhabited by sacrificers comparable to Brahmadeva, the sky over which is clouded and made purple by the (sacrificial) smoke, which is the sporting-place of the three Vedas, which being a town S'iva, who has a half moon on his forehead, offered it, after honouring Brahmins, to the eight tutelary mountain-gods, and to the sixty-four deities of arts for their satisfaction.

7. He that is the banner of the well-known family of the Shândillyâs, and whose family is known by the name Vastrakula.* In sacrifices performed by him the gods find shelter, and who deserves, therefore, the name—Knower of divine things (देवज्ञ).

8. By his (Daineadnya's) blessings Mula Nripati, the king of Anahilapura, having destroyed other kings of the earth, long enjoyed a kingdom void of all

*This shloka is not clearly understood.

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enemies, and solely subject to himself, and which (by its being excellent) shows Indra to be poor: he enjoyed with his sons the power which he exercised only for the present meritorious acts.

9. Ganga who has assumed the form of a stream, and who has risen from the soles of Vishṇu.

They, the ornaments of glory, were set forth by Mularaja with Virasina.

10. The illustrious Mularaja, the head-jewel of the three worlds, established large and small wells, lakes, hermitages, palaces with terraces of gold, houses of Brahmins, villages, towns, water-places, and sheds, which bestow fame, wealth, and merit upon princes.

11. While he reigned, the sky appeared like his one umbrella on account of the dust on the whole earth being thrown up by the hoofs of his horses.

12. This king having ascended to the home of the lord of the gods, Uddandaraja, the thunderbolt of the hostile mountainlike kings, became king, who made Shri Madhava the friend of his father, who regarded him kindly, his great (prime) minister.

13. That rampart was well defended and strong which was erected on the borders of the town by multitudes of windgods, from the dancing of whose waves was born Pâshûtkara, the army general of the king (Uddandaraja), and for him Śiva having first effected the suppression of the demon Tripura, firmly and fearlessly established the goddess* of strength born in the family of Shoehi.

14. After him succeeded his son Durlabharâja by name, who resembled Shankara† in as far as he destroyed the Cupid-like kings. He having thrown his glances against wicked men, bore the hereditary load of protecting the earth, which is always imposed upon kings.

15. After him succeeded his younger brother, who was a favourite of all kings of the earth, who was surrounded by the fame of his own family, who was the embodied lustre of prowess. In the towns of his enemies a series of the footmarks of a lion‡ reddened by the blood of goats appears like an ornament.

16. The only hero on the earth, and full of the joy of pride—the only hero on the throne § * * * * * * He was the enjoyer of the hard embraces of heavenly women § * *

17. After him reigned Mahakulapati (the lord of a noble family). His reign was productive of comfort to the world. He having conquered the enemies by means of his valour, shone very brilliantly * * * * * *

18. He having won the glory of victory over kings, brought the whole earth, covered with brave men, under the shadow of one umbrella. By him the earth obtained protection, as if it were, from the lord of gods. And all the agitated enemies were reduced to subjection and peace.

* Mythology unknown.

† Shankara is described as the destroyer of the god of love.

‡ The figure is not understood. Perhaps it means lions, the exponents of valour and glory, were freely wandering in the towns of his enemies.

§ Very incorrectly written.

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19. While he was yet leading the life of a king, and while his valour was characterised by the capability of protecting the three worlds, Kumârapâla was born, who was not to be surpassed by any one on the earth in good qualities.

20. (Incorrigibly confounded.)

21. He the banner of Indra, as it were, having descended to the earth ascended to the top of the tree (of knowledge) of the Vedas by destroying the other little shrublike princes.

22. The renown of the glory of this prince's valour was like a flowing stream of ambrosia in the moon. It shone like a wreath of lotuses in the reign of Shrilullarâjâ who succeeded the above prince.

23. His monument on the earth, the index of his well-known valour and prosperity, was a mansion for Someshvara called Meghadhvani (noise of clouds), constructed by him.

24. The son of Lullarâjâ was an excellent prince, born by Bhâma, and a friend of the heroic King Bhima. This prince, called Valla, was the ornament of the whole male creation on the earth, and was the full moon risen on the ocean of the splendour of the kings of learning (learned men).

25. He had an illustrious intimate friend, called Jayasiñha, who was born to adorn the world. Jayasiñha's son came to Valla, and having obtained the prime-ministership, added grace to his son, Prince Kumârapâla.

26. He (Prince Kumârapâla) married a princess, and was graced by her as much as Chandra (the moon) by Rohiṇi (a constellation); as much as S'iva by Umâ (Pârvati); or as much as Vishṇu by the lotus-born (Laxmi). By this queen was born Shridhara, the moon that causes the multitudes of (night) lilies to open, the lilies being his own family.

27. The King Bhima had his fame as bright as the white lotus whitened by an overflow of the ocean of milk (क्षीरोदधि). Diseases never afflicted him; he had a fresh council of kings around him; and he was the only object of reverence to all ascetics.

28. (Extremely incorrect.)

29. (The first two quarters of this shloka are quite indistinct; they mean, however, that the King Bhima above described being the regent and guardian) the Prince Shridhara was by his sight (as grave as) the ocean; by his power he was Brahmadeva, by his fame he was like Rama, and by his beauty and form he was कंदर्प (Cupid himself).

* 26. His fame is like a white flower on the flood of the ocean of milk. He was never subject to diseases. His council was praised by all kings of the earth. Such was the King Bhima most respected by all pious persons.

* 27. He was of the same line of princes who are highly famed for generosity and who were extremely popular.

* 28. This king resembled the moon in lustre. He resembled fire in brilliancy, the god of riches in wealth; in look he was as grave as the ocean, and in powers

* These three verses have been retranslated, for they have been better understood since their rendering was sent up.

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he was always like Brahmadeva; in point of fame he was like Rama, and in beauty he was another Madana.

29. He was the only cause of the increase of all prosperity. He was of unparalleled reverence, and was superior to all gods. He was a treasure of goodness, and the fame of his strength reached the skies. He lived for the rise of goodness, and was an * ancient personage.

30. Though Shridhara (Lord of Laxmi, *i.e.*, Vishṇu) he had no abode in Vaikuntha (abode of Vishṇu); though omniscient, he has no knowledge of the ignorance of his soul; though Ishvara, *i.e.*, mighty (S'iva), he was no enemy to Cupid; though Indra (strong), he was no killer of Vritra demon.

31. The feet of this lord, which were like Kamadhenu (the celestial cow who gave all things desired), may give me what I desire. His truthfulness, dread, liberality, and fondness for sweet words were so great, that Shesha (the thousand-headed serpent who is the throne of Vishṇu) has his mouths always extended for praising him.

33. A cloudy dark day was turned into a fair day, the cuckoo was turned into the swan, the Jumna was turned into the (white) celestial Ganges, the throat of S'iva (blackened by the poison Kâlakûta) was turned into a border-plant of the ocean of milk,† Krishna was turned into Vishṇu, and a mountain of lamp-black was turned into a mountain of snow; and even the (black star) Rahoo was turned into the moon, when his fame reached the earth.

34. (Quite indistinct.)

35. When Brahmadeva saw the town in which the three worlds are concentred, he, the creator, smiled with surprise at the thought that there was no single town like this in the whole creation.

36. He was a mighty hero who by his two feet illumined the three worlds, and I (the poet says), who was S'iva and Valmiki in my former births, often sang his praises.

37. The auspicious praises of his qualities S'iva always, on account of eagerness for hearing them, sings, and these praises which delight Brahma are now shining in the mouths of poets.

38. His brilliant fame shines on the tusks and temples of elephants in the corners of the earth, and on the body of the sun's horse. His fame falls in love with the moon, and dances (every where).

[Latter part unintelligible.]

39. The plant of his fame has for its bed all the three worlds; it has climbed on the tree of heaven; it has sprouts in the shape of accomplished and

* Purport not intelligible.

† Whitening-power of fame is here described.

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qualified persons; the moon is its full-blown flower, and the numerous stars are the fragrant pollen dispersed into all the quarters of the sky. May that plant flourish which has its roots in Moolarâjâ.

40. (Quite unintelligible.) It purports nothing more than that his fame is widespreading, and that his powers, which resemble the eight points of heaven, are great.

41. With these powers, which are honoured by the whole world, he moves like the sun. Shridhara shines with his own lustre, is the lord of three worlds, and a treasure of mercy.

42 is not in the text.

43 contains an indecent image, and is not quite clear.

44 is also quite unintelligible.

45. (First part not clear.) By him Shridhara was appointed to live in the town of S'iva, and to protect cows.

46. There were in this town very good Brahmans, who underwent the penances enjoined to Brahmanas, who could prolong the inhalations and exhalations of breath, and who were the home unique of good qualities; who were the ornaments of the earth, and gods on earth; who might be considered to be the ocean of Shruti (revealed texts).

47. For the sake of prosperity, and for the favour of S'iva, he began to perform the Vainai penance, at which there were Brahmanas very devout towards S'iva and engaged in the worship of the god. They themselves were incarnations of Vishṇu.

48 and 49 are missed in the text.

50. His banner is spread constantly on the borders of the earth, and is honoured by all the subjects, because it keeps them always in peace. He perpetually offered incense to gods in heaven, and constantly gave pleasure to those on the earth and in heaven.

51. (First part indistinct.)

The good fame of the king, which is honoured by saints and ascetics, is the essence of all good fortune.

52. He then, the enjoyer of the wealth obtained with difficulty by chance—he, a descendant of the lunar race, pleased the people extremely well. Though gods considered themselves wise, they began to doubt their wisdom (when they saw him).

53. There was the family preceptor of this prince called Jimûtavâda (whose delivery was as loud as thunder). He was accomplished with good qualities.

The temple of Somnâtha is completed; may prosperity attend it.

54. The temple of S'iva is finished. Now for worshipping the feet and establishing him, Vishṇu himself was present. When the name of the god is heard, all sin is absolved, and also sin is removed by seeing him once.

This inscription was engraved in the year 1773 of the era of Vikramadittya, in the dark fortnight of Vaishakha, 8th day.

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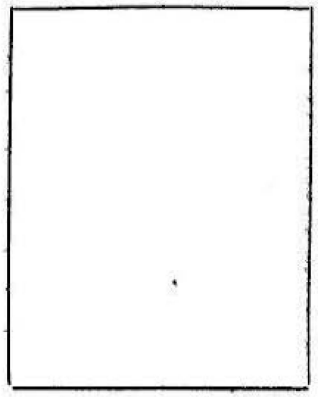
No. 40.—*On the Pâdukâ of a Jaina Gorji at Munrâ in Kachh.*

:॥ श्रीगुरुभ्योनमोनम :॥ रा उश्री ७ देशलजिवीज्याराज्य

:॥ श्रीमुनरावि
अचलगछ । सं
श्रीमागसिरमा
दशमीतिथौश्री
षिश्री ७ हरषाजि
छे ॥ तत्गुरुकृष
तत्सिष्यश्री ७ रा
श्री ७ हरषाजि
७ करमसीजि
तंकृत । संवत्



दरवास्तव्यश्री
वत् १७८७ वर्षे
सेकृष्णपक्षे
सोमवासरेक्र
देवंगतपाम्या
श्री ७ जीवाजी
घाजितसिष्य
तत्सिष्यकृषश्री
पादुकाकारी
१८०१ वर्षेश्रीका

त्तिकमासे । शुल्कपक्ष १५ गुरुवासरेकृषश्री १०८ हरषाजिपादुका
स्थापिता ॥ श्रीगुरुभ्योनमोनम : ॥ कल्याणमस्तु :॥

No. 41.—*In the temple of Mahádeva Nilakantha at Barai, Kachh.*

:॥ स्वस्तिश्रीजयोमंगलाभ्युदयश्चआदित्याद्याग्रहा
॥ सर्वेसनक्षत्रासराशय । संवत् १७२४ वर्षेपोषशुदि ७ दि
॥ नेमाहाराउश्रीरायधएाजीनीवारमांश्रीवारोहिमध्येमं ।
श्रीतोलसुतयादवसुतसंघजिघेहेरासंघजिसुतजीवातवेश
रांमनजियराजमंघेहेरासुतकानजिकोरसिप्रागजिसूतजेता ॥
मंश्री५घेहेराग्रहेभार्याबाईगेलांबाईतस्यपुत्रकोरसीकेत
सिवनुंदेहेरूंश्रीनीलकंठेश्वरनेप्रसादेकरीसंवत् १७३३
नाअसादशु २ दिदेसंपूर्णाथीउंछे । सूत्रधारलालासुतगज
धरपुरषोत्तमेणाकृतं ॥ मंश्रीयादवनावंशमांजेकरमथिाएत
देहेरूंछे. षेत्रकटको १ राउश्रीजीएमहादेवजीनेदीवेलीउंआपुंछे
मंघेहेरासुतकोरसीषेत्र १ महादेवनाझाडनेपाणिपाएतेषाएश्री

Bhadres'var Inscriptions.

No. 42.—*In a back room in Bhadres'vara Temple.*

सव्रततेदाजुवाणेइसूरिश्रीगणशेषरआणहर्षडलोजगेलप्रीतबाधीनया
कत्रीणामीशजामश्रीहामसौज्ञाराराचभगोधरणी—वातेयेनधनधिम
त्रगेयाप्रापीस्वोसत्युतंनमष—भगवतथताकमितमामिनदनंश्रीहानम
जिनपारमोवासचचनुग्राम— — — — पुन्यहानंक्षता
कीररामुत्तकानगाय— — — — — — यदानाय

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No. 43.—*On a pillar in Bhadres'vara Temple.*

संवत् १३३० नाबर्षे आषा-
दशुद ४ रानावपेहश्री महा
रि—पाटकेमहाराजाधिराज
गग्रर्हतदेवकल्याणाविजयराज

— — — — — — — —
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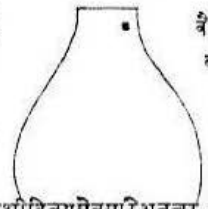
No. 44.—*On the base of a pillar in the Mandap.*



संवत १६५९ वर्षे वैशाक शुद ५ दिने
अद्येहश्रीभद्रेश्वरे कछवागडपांचा
लायनकदेशा धीशमहाराजश्री
रवैगारश्री पट्टालं कार श्री भारमल्ल
महाराजाधिराज श्री तपागछ
श्रीराजभट्टारकश्रीविजयसेनसूरिअनुचर श्री
विजयदेवसूरिक्ति शुपश्रीविदेकहर्ष गणिना
मुपदेशात् । जीर्ण विहारोद्धारात्प्रतिमास्थापनाचकारपवित्रेतले
मस्तकपरमापाधीशहालीजमीहशमणजासुतश्री डुंगरजी कस्य श्री
रजिनाथ जनेपुह — थें यत्तार्थेविवेकहर्षेणायुपाटयातश्री
जीराजिकुंदरडिग्रामपूजकस्य — — — दत्तासर्वरा । जभिः

No. 45.—*On a pillar in the back corridor, Bhadres'var Jaina Temple.*

संवत् ११३४ वर्षे वैशाषशुदि १५ रवाव
दधीभद्रेश्वरेमदामायश्रीमालपाति
नादासाधिमहा — — — वादेनिपुणप
वीत्रीयड —— —— देवमंदिर ॥
— कुलप्रतिपालपरापुरास्वक्षराणि
— यथाश्रीमहावीरभवदीयश्री — — —
तथा देवचापाउल — —— विभिः स्वाग

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बभरितसमस्तसमस्तवसुधाधिपागरापिका
धुदसुखेनअर्हयेनदातव्यं । सय— —
श्रीनागडप्रहासाधिपहंसी श्रीधराधि
पोश्रेयसेसमस्तस्वयोगीभेः वै
पिपर्वनिपिद्यहमेदानादस्यशतप्र —
क्षरानूपालनीयापालनीयाकिय —
भिवसुधासुक्काराजभिः सगरा — —
यस्वयस्वभुमितस्यतदातदात्प
स्वदत्तांपरदत्तांवायोहरेतवसुंधरां
सविष्टायांकृमिर्भूत्वापीड्यंतेसहबंधुभिः

No. 46.—*On the same.*

॥ रणछोडजी सत्यछे ॥ स्वस्तिश्रीज
योमंगलाभ्युदयश्च १८१९वर्षे शाके १७८० प्रव
र्तमान्येमाघशुक्लपक्षेपंचमी
भौमवारता— कछमध्येरानुश्री ७
लारवाजीनीवारमांगामश्रीभद्रेस
रमधे— —राणाजीनाराजमां
भाटिया— — — याणिगोपासुतनु
करडा — — — — कुंडबंधाव्युंछे
खोजा — — — — — राजगरसननीश्री

No. 47.—*On a column in the corridor.*

संवत् १२३५वर्षे पत्तने
त्यमोटिकाचाटिकया
प्रेस्थितद्रव्यः सोभ
कीयस्तंभः कारितः

No. 48.—*On another.*

संवत् — — — — पत्तने
त्यमोटि — — — — — क
या प्रेस्थि — — — — सा
भ्याके — — — कारीपतः

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No. 49.—*On a third.*

संवत् १२२३ वैशाकशुद २ रवौग्रामेभद्रेश्वरे
जगत्यां — — दचंद्रप्रतिपत्तौ — — — — —
जसचंडतथा — — — — — — — —
भाजमामदन पालेविसहड — — — — — —
साभिणसंतप्रसंघराये — — — — — — —
रधवीप्रजार्थसताद्यादतरय — — — — — —
— — — — कृतः — — — — — — — — —

No. 50.—*On a Pâliya in the Village of Bhadres'var.*

संवत् १३१९ वर्षे माघशु ॥
दि ५ सोमे अद — — हरणेस ॥
यात्रचौराणांयु—— प्रमारपद्द०
आ— णनुत्रवि—णयेमृतः
यदिनुक्त भावेन — — समरेप्रा ॥
प्रेभग्नेषु — — भवति —
— — वतुत्या — — — किमनूर
— — — ब्रवा — — — — —

No. 51.—*On a Pâliya in the Village.*

संवत् १३१९ माघ वदि —
दिभारा — — — पतिसाज
णउ — सो — — योर्यसा
पत्ना — — — — कारित :

No. 52.—*On another Pâliya.*

संवत १२१४ वर्षे — — — — — —
— — — — — — — — — —
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No. 53.—*On a fourth.*

संवत् ११३४ वर्षे माघ शुदि ८
— — — — — — — — —
— — — — — — — — —
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No. 54.—*On a Sati stone.*

संवत् १२९६ वर्षे — — — — — —
— — — — — — — — —
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No. 55.—*On the Kundwall Bhadres'var.*

श्री रणछोडजी सतछे
संवत्अढारपनरोतरे
कुंड संपूरण थयोमा
घमास सुदपंचमिगो
पकुंड कहवायछे श्री
— लाधाहाजी गोवाणि
— — — — — —

No. 56.—*Inscription at Chokanda Mahadeva, near Bhadres'var, Kachh, taken from Bhadres'var.*

स्वतिविक्रमसंवत् ११९५ वर्षे आषाढशुदि १० रवौअस्यांसंवत्सरमासपक्षदिवसपूर्वायांतिथौऽधिहश्रीमदणहि
लपाठकाधिपतिसमस्तराजावली
विराजित महाराजाधिराज परमेश्वरत्रिभुवनमंडसिद्धचक्रवर्त्ती वर्षरकजिषुअवंतिनाथधाराविडंवक त्रैलोक्यमल्ल
श्रीजयसिंघदेवअप्रतिहतबलप्रतापक

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ल्याणविजयराजोतत्पादपशोपजीविनि महामात्यश्रीदारएकश्री श्रीकरणादौअमातांवितांकुर्व्वतीत्येतस्मिन्का
लेप्रवर्त्तमानेइहेवक—मंडलेआते०मां
करप्रभृतिपंचजलमपाहश्रीभद्रेश्वरवेलाक्तल—त्कमं—पिकारांमातां। महं०श्रीददि।प्रतिबद्धवला०बहुदेवादि
पंचकुलप्रतिप्रत्रौसारानलिख्यतेपवा
·हेवभद्रेश्वरमलेमहाराजपुत्रतोडि०तंत्र०श्रीप्रासप्पलसुतश्रीकुरपालेनकारितनवतरंदेवापनतश्रीऊदलेश्वरश्री
कुमरपालेश्वरंदेवपोःप्रजार्थेउदीवजात्यांद्रा
— — — — — — — — — — — — — — — तवली — — श्रीमहाह—कद्रमाणांवतःरातैः
म्रत्येनजातविक्रीतंनवनिधिसहितंचत्रुरापाट
विश्वद्वंदेवरायप्रत्यर्थपव

No. 57.—*On the Temple of Bhavánes'vara at Bhavad, Kachh.*

०संवत्१३४६वर्षेआषाढ
शुदी७रवौचावडा-ठ०वणराम
ठ०काटहुले— —दीश्री— —ड
सक्रपारपद—भहरवःसतुवस
ठाकस्थमापिसंदस्तरेकास्तिःसा
— —ठ०काढवालसुतठ०।ल्हरदवः
तस्यसुतठ०महिपाल०तदीय
— — पुत्रठ०— — केतवाह
— — — मणदहिलवाणदेविसक्र
— — —णू— — — षचउमा
१० — — स— —क्र ठ।लयित्ता
प्रनर्जवीहित — — थाचा उडादे
शितलवजिगा — — कियप्रजः
पुत्रपौत्रपरिवारेषु — द्यायन
प्रप्तीपीलयल।— —:— —द॥

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No. 58.—*From Mount Abu.*

॥ ॐ० ॥ संध्या — डनडंबरंकलयसिचंडस्यचंडीपतेपादन्यासभुवि ॥
॥ प्रकंपितदिशोघंटारवापातुव : ॥ १ सर्वत्ररूप्यपाषाणहेमरत्नमयानिच ॥
॥ लिंगानिलिंगराजेंद्रदृशतनागृतंकचितु ॥ २ अरूपांभावसंभूतांअसत्तं ॥
॥ भावसंस्थित । अनाथंचअनूपस्यांदेवश्रीअचलेश्वरनमोस्तुते ॥ ३ स्वस्तिश्रीअर्बुद ॥
॥ महार्शेश्रीअचलेश्वरमहामदानुपरमभट्टारकपरममाहेश्वरः पर ॥
॥ मरंजनः कंदर्पदर्पदलनस्ववंसउद्याकरराजश्रीसर्वेश्वरमहाप्रनींद्रवि ॥
॥ विजयराद्ये ॥ सतीत्येवंकालप्रवर्त्तमानेयातिचंद्रावतिभूमंडलेसमस्तराजाव ॥
॥ लीभवनलंकृतपरममोहेश्वर पराचीनायस्तोपलक्षितपरंब्रह्मालक्ष ॥
॥ प्रसीदावतराजश्री वेजसिंहाविजयराद्ये ॥ तस्मिन्कालेवर्त्तमाने ।श्रीवप ॥
॥ कान्वयकुलप्रदीपरिपुदावदावानलरिपुलक्ष्मावैवद्यदीक्षागुरुकलिका ॥
॥ लाभिनवकल्पपादपसदार्शिभुध्यानरनुराजरेनुराजश्रीवप्यासुतमोकलगहिलो ॥
॥ व्रतथासस्यखेलाठाकुरकुमरसुहरस्यभनुथसिंगारदेऊतिमसुतछीकलपुन ॥
॥ पावद्यांगोहिलोवमोकलउत्तोरंकारापितं ॥ श्रीअचलेश्वरप्रसादेनसंवत् ॥
॥ १३८७ वर्षेमाघसुदि३भार्गवदिनेशतभिषानक्षत्रेकुंभस्थेचंद्रेप्रितिष्ठा ॥
॥ कारापितं ॥ शुभंभवतु ॥ वाइवइजलदे ॥ राणाकुसमरालाषणपालगाहणोनुण ॥
॥ इवासज्जुकोहोदसुपावदीविणिस्वस्ति ॥

No. 59.—*From Mount Abu.*

ॐस्वस्ति ॥ यःपुंसांद्वैतभावंविघटयनुभवज्ञानहीनेक्षणानामर्द्धस्त्रीयंविहायार्द्धमपिमुरारिपेरेकभावात्मरूपः – – – –
रोदजन्माप्रलयजलधरश्यामलंकैठनालेभालेयअर्द्धलेखांधरतिशशभृतःपातुवःसत्रिनेत्रः ॥ १ ॥ अवंतीभूलोकंनिजनि
जनृतांसौर्यपटलैःपुनंतीविप्राणांश्रुतिर्विहितमार्गानुगमिनां ॥ सदाचारैस्तरैःस्मरसरसयूनांपरिमलैरवंतीहर्षंतीजय
तिधनिनक्षित्रधरणी॥२॥एतस्यांपुरिनूतनाभिधमठान्संपन्नाविद्यातपाधीरात्माचपलीयगोत्रविभवोनिर्वाणमार्गानुगः। एका
ग्रेणनुचेतसाप्रतिदिनंचंडीशपूजारतःसंजातःसचचंडिकाश्रमगुरुस्तेजोमयस्तापसः ॥ ३ ॥ शिस्योमुनेरस्यमहातपस्वीवि
वेकविद्याविनयाकरोयःगुरूभक्तिर्व्यसनातिरिक्तोवभौमुनिर्वाकलराशिनाम ॥ ४ ॥ जज्ञेततोज्येष्ठजराशिरस्मा
देकांतरीशांतमनास्तपस्वी ॥ त्रिलोचनाराधनतत्परात्माबभूवयामेश्वरराशिनाम ॥ ५ ॥ तस्मादाविरभूदहस्करइवप्रव्य
क्तलोकद्वयःक्रोधध्वांतविनाशनैकानिपुणश्रीमौनिराशिर्मुनिः । शांतिक्षांतिदयादिभिःपरिकरैःशूलेश्वरीसन्निभा
शिष्यातस्यतपस्विनीविजयिनीयागेश्वरीप्राभवत् ॥ ६ ॥ दुर्वासाराशिरेतस्यांशिष्योदुर्वाससासमः ॥ मुनीनांसवभूवो
थतपसामहसापिच ॥ ७ ॥ वनमिवकमलाभिर्याभिनीनाथपूसिनिजचारितवितानैर्दिक्षुविख्यातकीर्त्तेः । अमलचप
लगोत्रप्रोद्यतांनांमुनीनामजानेतिलकरूपस्तस्यकेदारराशेः ॥ ८ ॥ जीर्णोद्धारंविशालंत्रिदिवपतिगुरोरत्रको
टेश्वरस्यव्यूढंचोन्नानपट्टंसकलकनखलेश्रद्धयायश्चकारअत्युच्चैर्भित्तिभागैर्दिविदिवसपतिस्पंदनंवावि
शालंयेनेहाकारिकोटंकलिविहगचलच्चित्तवित्रासपाशः ॥ ९ ॥ अभिनवनिजकीर्त्तिर्मूर्त्तिरुच्चैरिवादःस
दनमनुजनाथस्योद्धृतंयेनजीर्णं । इहकनखलनाथःस्याग्रतोयेनचक्रेनवनिविडविशालसद्मिनो
शूलपाणेः ॥ १० ॥ यदीयाभगिनीशांताब्रह्मचर्यपरायणाशिवस्यायतनंरम्यंचक्रेमोक्षेश्वरीभुवी ॥ ११ ॥ प्रथम
विहीतकीर्तिप्रौदयज्ञक्रियासुप्रतिकृतीमिवनव्यांमंडपेयूपरूपांइहकनखलशंभोःसद्मनिस्तंभ

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मालाममलकषणपाषाणस्यसव्याततान ॥ १२ ॥ यावदर्पुदनागोयंहेलयानंदिवर्द्धनंवहतिपृष्टतोलो
केतावन्नंदनुकीर्त्तनं ॥ १३ ॥ यावत्क्षीरंवहतुसुरभीशस्यजातंधरित्रीयावत्क्षोणींकपटकमठोयावदा
दित्यचंद्रो ॥ यावद्वाणीप्रथमसुकवेर्व्यासभाषाचयावत्श्रीमल्लक्ष्मीधरविरचितातावदस्तुप्रशस्ति ॥ १४ ॥
संवत् १२९५ वर्षेवैशाखशु १५ भौमेचौलुक्यवंशोद्धरणपरमभट्टारकमहाराजाधिराजश्रीमद्भीमदेवप्रवर्द्ध
मानविजयराज्येश्रीकरणेमहामुद्रामात्यमहं०ठाभूप्रभृतिसमस्तपंचूकुलेपरिपंथयतिचंद्रावतीनाथमांड
लिकसुरशंभुश्रीधारावर्षदेवेएकातपत्रवाहकत्वेनभुवंपालयतिषट्दर्शनावलंबमस्तंभसकलकलाकोविद
कुमारगुरुश्रीप्रल्हादनदेवेयौवराज्येसतिइत्येवकालेकेदारराशिनानिष्पादितमिदंकीर्त्तनंशूत्र०पाटणह
सु कंठ ॥ सराल ॥

No. 60.—*From Mount Abu.*

संवत् १८७५ रावरषेशाके १७४० प्रवतमानमासोतममासेमाघमासेकृष्ण(ष्टम)पषे ६ तथिश
निवासरेश्रीवासष्टमुनिजीकारषानोकरावतंश्रीसीरोहिनगरेमहारावजीश्रीसव
कवरजीश्रीगुमानसिंघजीवचनाएतंश्रीवासिष्टजीप्रसादसद्धराओश्री
गोमतिकुंडकराओ धमसालाकराहिश्रीकोटेश्वरजीरोमंदिरदषणदशजिमणीको
रेकराओश्रीसुतरभुजजीरोमंदिरउतदिसडाविकोरेकराओपालपरमाररीचतरी
मंदरसनमुषकराहिगोमतीकुंडउपरमंदरश्रीवंदनाराणजीरोकराओसदाव्रतस
रुकराओघरटकराओरुपीयां हजार १०००० लगायाकारषानेगेहडोसढाओमुगट १ हेम
रोतोला ६७ डोरो १ हेमरोतोला १९ बाजुबंद १ जडावरोमोतिचोकडोनथ १ जडावरीनि
पनारिमाला १ नंग ४६ नीलोपनो १ भारीमुगटमाहेछेनोवतजोडहाथिउपलीसढाहिछेसंव
त १८७४ तरावेसाषशुद १५ प्रातष्टाकराहिअेडोसोनेरीबरकरोचडाओडंडसढाविओ
सिवणोतजेतादेवडाषमजीगोहलसवाहिसिद्धलभावासरुदसकतसंघवीपोमाकांनालषत्
कारषानेरागेडफतापरमारनाथ । मुताओदासुरताषुसालजीफारामजीसदाअणंदोडौतडोकांनाथुमोर

वाहिवाअषादा ॥ भवुतेपेनोलाष

No. 61.—*On Dadi Harir's Wáv at Ahmadabad.*

नमः सृष्टिकर्त्रेनामापांपतायनुभ्यं सर्वजीवन रू
पिणवरुणायनमस्तुभ्यंनमः सुकृतसाक्षिण १
जयतिजगत्त्रयजननी कुंडिलिनीनामतः पराश
क्तिः । सुरनरवंदितचरणावापीरूपात्मनासततां २
नमामिविश्वकर्माणंसकलाभीष्टदायकं । कृपातो
यस्यसार्वस्फः कर्तुंकर्मक्षमानराः ३ स्वतिश्री
गूर्जुरधरित्र्यां श्रीमदहिम्मदावादनगरपापुसा
ऊ श्री श्री श्री महमूदविजयराज्यराज्ञांऽतः। पुरव्दारिस
र्वाधिकारिणीबाई श्रीहरीनाम्नी श्रीनगरादीशान

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दिगाश्रितहरिरपुरमध्येचतुर्दिगायतानकतृषा ।
कुलमनुष्यपशुपक्षिवृक्षादिचतुराशीतिलक्षजी
वापभोगायपरामश्वर प्रीत्यार्थसंवत १९९६ वर्षशा
क १४२१ प्रवर्त्तमानापाषशुदि १३ सामवापीकार
यामास ॥ यस्यामगाधामतमानीयराशिमवलो
क्यक्षीरादाकार्णवसमकारादिवसास्वदजांड
जाद्विजजरायुजपोषणार्थमांचंद्रार्कस्थिराभू
यात् ॥ तत्रव्ययीकृतद्रव्यसंख्या ३२९००० सर्व
महमूदमहीपालमंत्रिमुख्याप्रतापिनीधर्म्माधिनीहरीरा
रव्यावापीमियमचीकरत् ॥ चतुष्याथ्यचरव्दारुचतुर्दिग्ज
न संकुलआचंद्रार्कमियंवापी मधुरापीयतांजाने : । २
दुर्व्यीणिपुण्यानीरामानशतशश्वजनाशयान् । पाद
पादश्चसंत्राणिधनिन : संतिाशाभना: । ३ महाधनव्य
यंकृत्वाविश्वापकृतिाहताबाबाईश्रीहरीरनाम्नीवा
पीमियमचीकरत् ॥ ४ वापीनिर्माणऽधिकारीपरामश्वराज्ञ
पालकमलिकश्री विहामद । तथागजधरावश्यसूत्रवीरात
याज्ञाकरसू० ादवाश्रीगिरणामहंसायाआतथामहंवीरा

No. 62.—*Copy of part of an Inscription on a Pâliya found on the embankment of the Malan Wâv at Gedi in Wâgar, Kachh.*

स्वंत १३३ वर्षे ६८प्रवृतमौनउतरानेग्रीष्यारितोवैशाषमासेशुक्लपक्षेदशमीशुकउतदनक्षेत्रेहर्षणयोगतेतमकरेमोघत
वेधांमहराणाश्रीवनराजसुतश्रीवाधवादेवतनसातश्रीहारदासविघरानसचपर०। नीहवसगोत्र०।त्रठा०।म०।वश्रुतठामकड
मोषीवाईशोनीसुतठा०

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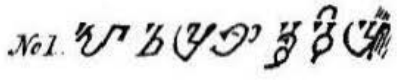

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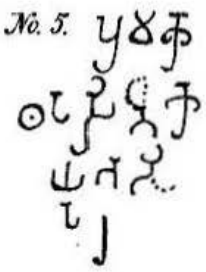

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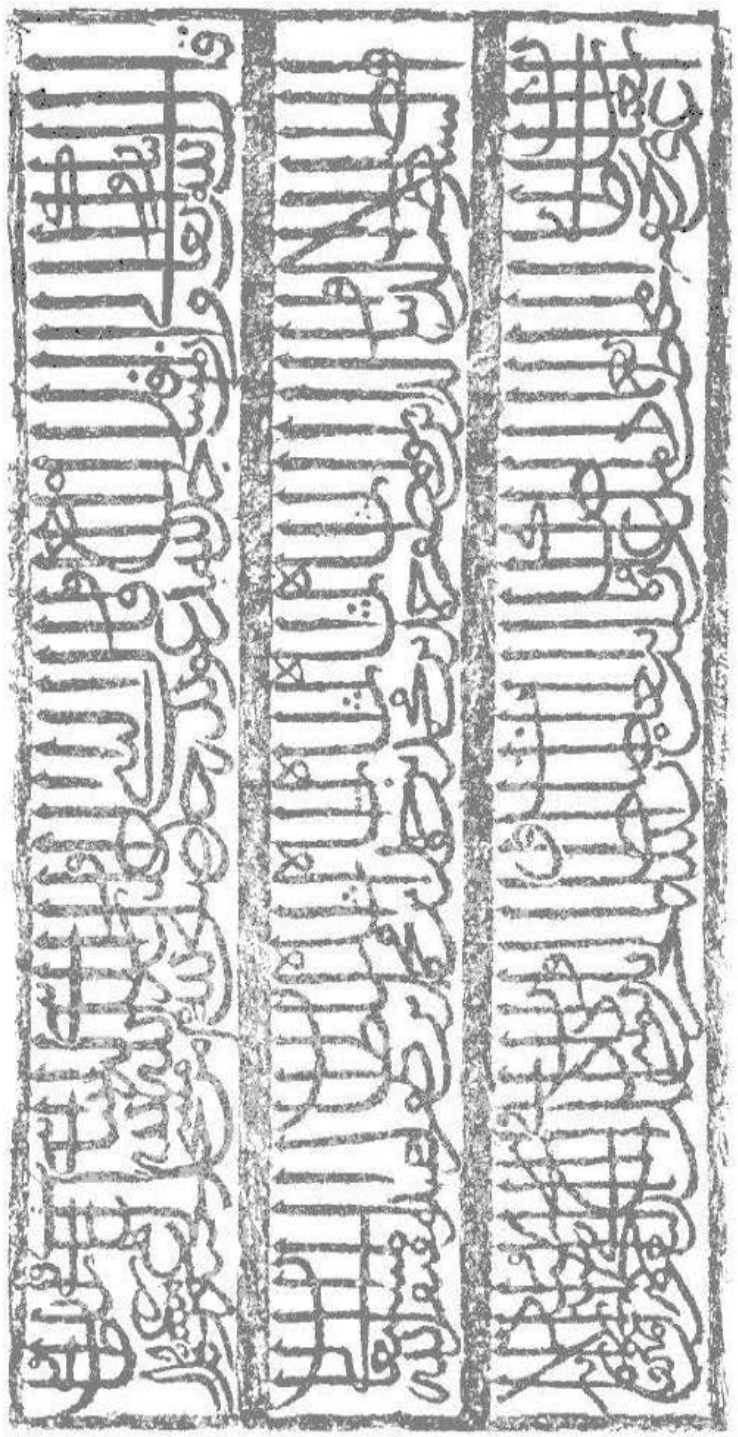

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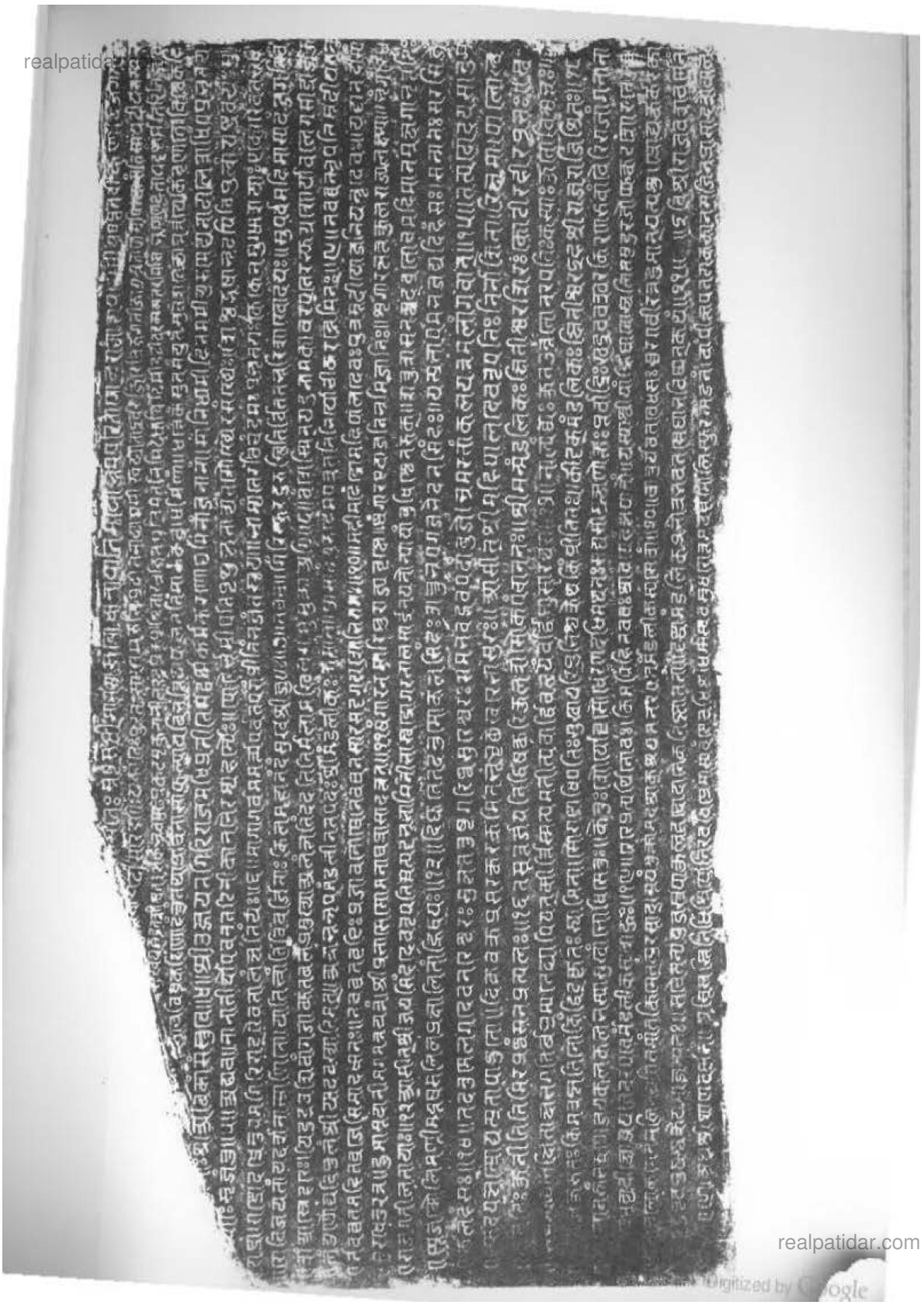

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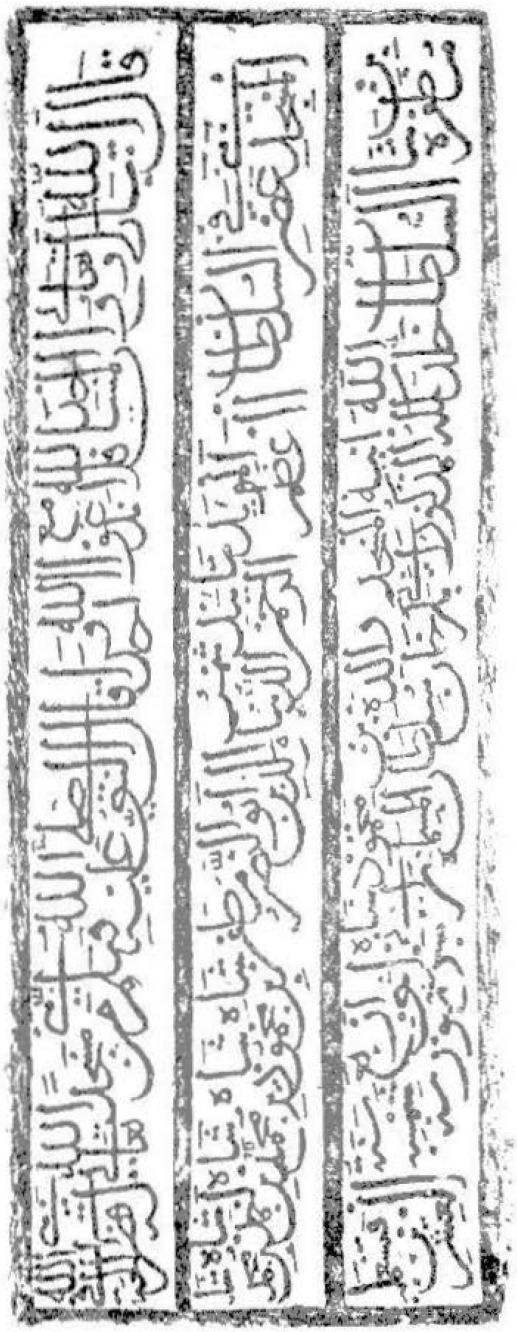

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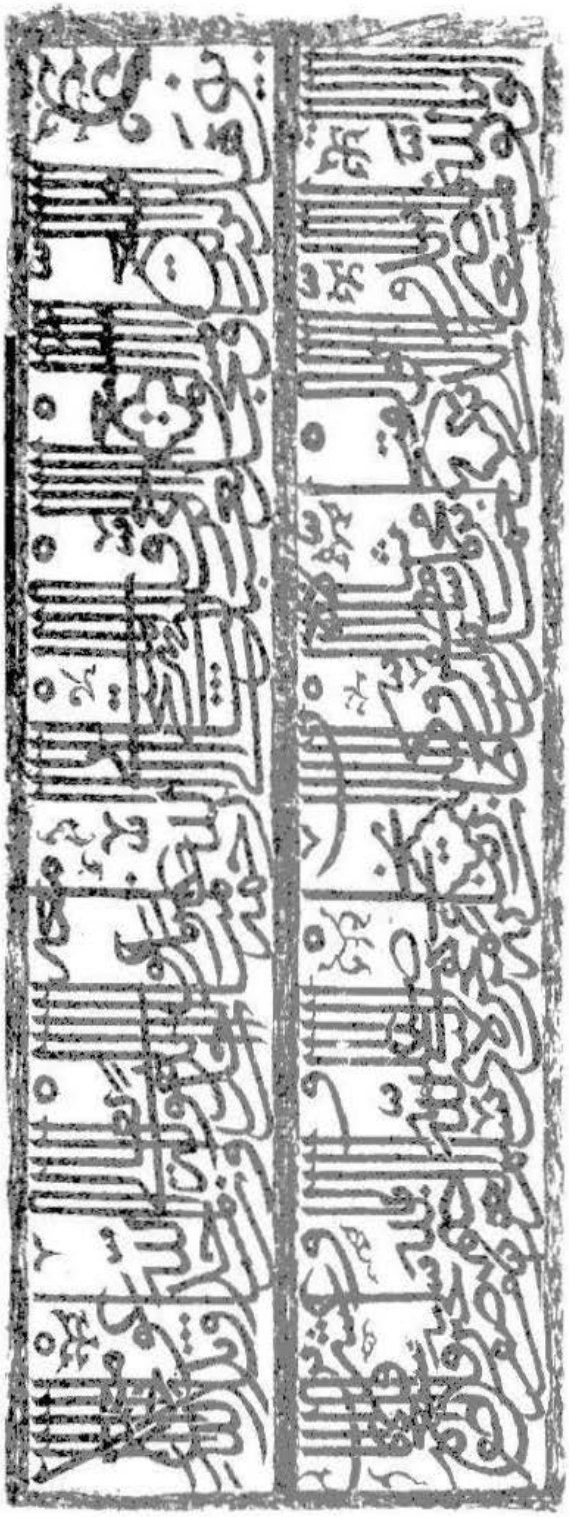

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[No. 3]

Archæological Survey of Western India.

MEMORANDUM

ON

THE REMAINS

AT

GUMLI, GOP, AND IN KACHH, &c.,

BY

J. BURGESS, F.R.G.S., M.R.A.S., M. DE LA SOC. AS.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT.

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.

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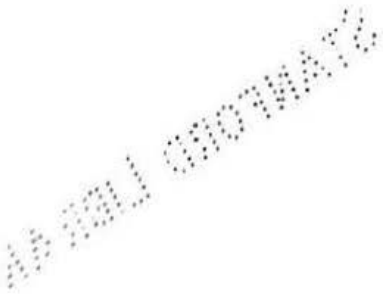

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ARCHÆOLOGICAL SURVEY OF WESTERN INDIA.

Edinburgh, 18th June 1875.

THE CHIEF SECRETARY TO GOVERNMENT,

BOMBAY.

SIR,

In continuation of the Memorandum No. 2, submitted to Government some time ago, and detailing the operations of the Archæological Survey till the end of January last, I have the honour to submit the following outline of the survey during the months of February, March, and part of April.

GUMLI. The temple known as Naulâkhâ stands on a raised platform 153½ ft. long by 102 ft. broad. The enclosing wall or screen on the top of this, however, has entirely disappeared; and of the entrance only the steps and the bases of the two massive pillars above them remain. The temple itself measures 51 ft. 5 in. from the threshold of the *mandap* to that of the shrine, and 67 ft. 8 in. to the back of the *pradakshina* inside. The width from the north to the south doors of the mandap is 55 ft. 7 in. The level of the temple is considerably raised above that of the court, and is approached by a flight of steps at each of the three doors. The mandap is of two storeys, with twenty-two columns on the floor, each 9 ft. 7 in. high, and thirty shorter ones on the low screen walls that enclose it. It is of a pretty common cruciform shape, the central area being 29 ft. square; to each side of this an aisle is added 19 ft. long, except on the west side, where in front of the shrine it is only 15 ft. 7 in. long; outside this on the three outer sides is added a portico about 8¼ ft. square.

The shrine is 9 ft. 1 in. square inside, and is roofed by a neat dome with *chakwâs* on the lintels of the octagon. The linga that once occupied it was carried off to Porbandar long ago, and is now to be seen there in the temple of Kedarnâth.

Round the shrine is a *pradakshina* about 3 ft. wide, but widening to over 5 ft. opposite the windows that on the different sides throw light into it.

The walls of this temple are built of slabs of moderate size of the calcareous sandstone so common over Western Kâthiawâd, and are set on edge and clamped together. This mode of construction has hastened the ruin of this stately pile; for, the walls being thin, when once a tree or plant has got its roots in between the slabs, it has split the wall. In many of the stones there are small natural cavities which when exposed have been occupied by plants that at first sight seem to grow out of the solid stone.

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The central octagon of the *mandap* supports a frieze, with a low parapet wall above in front of the gallery or upper floor, to which there does not appear to have been any regular means of access, unless it may have been by means of some wooden ladder. The dome rests on the columns of this second storey, but the pendentive and some of the upper courses of stone have fallen in, and it is now open in the centre. This *mandap* is what Captain (now Sir G.) LeGrand Jacob described in 1837 as "the palace". With the exception of this strange mistake, however—and unscientific observers seem to have a sort of fatality for glaring mistakes—his account generally conveys a very accurate idea of this temple: being much better than Colonel Tod's in 1822.

The brackets of the columns both in the upper and lower floors are sculptured, each with a different device consisting of *kirtimukhs*, or *grâsdâs*, the *gatachuk*, four-armed figures, a bird trimming its feathers, an elephant or an elephant's head, a large human face, a monkey—two with one head, a bird with a flower in its beak, a horse with a man before and another behind, a pair of bullocks butting, an elephant and horse, a cock and sheep, a swordsman and elephant, a pair of birds, a couple of fishes, three monkeys, &c.*

The columns of the octagon and four in front of the shrine have bases of the broken-square plan, with a figure of a Devî having the left foot raised on the right knee, placed in a small compartment the colonnettes on each side which have the *grâsdâ* or griffon attached as a bracket to the outward sides. Over this are horizontal mouldings to a height of 2 ft. 3 in. The next division is 1 ft. 8 in. high, and has a standing figure of a *devata*, Ganpati, S'iva, Pârbatî, &c. &c., on each face. Over this is more ornamentation, and the column changes to an octagon, on the sides of which are carved eight *Devîs* as on the base, only somewhat smaller. At 5 ft. 11 in. from the floor the pillars become circular and are girt, first by a collar of sixteen leaves and buds, then by a string of *chakwâs*,—hanging by eight short bands from a cincture of lozenge-shaped carvings, over which is a belt, about 8 in. deep, of 8 kirtimukhs. The capital is 9 inches deep† and the bracket 13½ inches. The other ten columns are much plainer.†

The carving on the outside is what has chiefly attracted attention to this temple. On each face of the base of the shrine or *vimana*, under the windows, are two elephants and a *makar* or *grâsdâ* with their trunks intertwined. On the upper members of the base are—1, a line of kirtimukhs; 2, elephants holding a band or rope in their trunks, their ears just touching, and at the outer angles a human figure struggling as if to keep the rope off from him; and, 3, a line of figures, mostly human, dancing, kneeling, playing music, fighting, &c. &c., with elephants, horses, linga, altar, a pair of intertwined snakes, birds, figures sitting on chairs, &c. &c., intermixed. Above this the first belt of the walls is occupied with figures of Devî or Lakshmî, four-armed, with the left foot raised as on the pillars of the mandap. Over this is a dorus and some mouldings; then the principal belt, as at Ambarnâth and elsewhere, filled with larger figures, principally gods and goddesses of the S'aiva mythology—some of the figures tolerably well executed, and the females without the usual exaggerations.‡ The brackets sup-

* A few sketched: more might have been drawn had the assistant exerted himself.
† Drawings made.
‡ One drawn, and photographs taken.

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porting these have each a flower carved on the under side, with two leaves. Each compartment is enclosed by a pair of colonnettes, with brackets of the goat-shaped or griffon figure with long legs, and horns. The figures in the receding portions and re-entrant angles are all males, or nearly so, and have beards of the formal cut so common on Râjput sculptures and on the figures Mr. Sherring styles 'Bhar'; some have also moustaches, and occasionally a turban badly set on. Indeed, until within a century ago or so, turbans are not usual on Hindu sculpture, and such as do exist are represented rather *over* the head than *on* it. Close above these last are two very small figures on a sort of shelf. Above this belt is a cornice, of which monkeys crown all the corners. Among the minor sculptures on this temple are some obscene figures, but not many : on a Vaishṇava temple they would probably have been a characteristic feature.

Under the shrine window on the south side, and just over the two elephants, is a figure of Brahma and Sarasvatî ; in the corresponding position on the west is Śiva and Parvatî ; on the north the figures are completely destroyed,—they were probably Vishṇu and Śrî.*

Over the porches have been slabs with human and animal figures, but they have nearly all fallen. The other compartments of the roofs have lotuses or other circular flowers carved upon them.

Heaps of stones lie about, many of them elaborately sculptured.†

To the south-west of this temple, and only a few yards from the outer enclosure of it, is the *śikhar*, or spire, of what Tod calls "the temple of wisdom," or of Ganpati ; and Captain Jacob—that of Hanuman : it is now so utterly ruined that no one can say to whom it was dedicated. Nothing remains of it but the *vimana*, or tower, bereft of the jambs and lintel of the door, and three or four pillars of the maṇḍap. But the style of this tower is of an old type :‡ it measures 7 ft. 9 in. square inside, and the walls are 2 ft. 3 in. thick, but, unlike the Naulâkhâ, the stones are smaller, very carefully jointed and laid on their beds. The mode of closing the spire, too, is the same as that of the Son Kansârî temples on a hill above, to be described presently.

A little to the east of this is the Wâniâwasi—the ruin of an old Jaina temple, of which only a few pillars of the maṇḍap and three of the small cells that surrounded it now remain :—scarcely sufficient, without turning over a large portion of the fallen stones, to determine the plan and dimensions. The pillars are plain, but the bracket capitals have the same whimsical variety of sculpture as those of the Naulâkhâ Temple. The doors of the little shrines of the bâmtî, or court, have been elaborately carved in sandstone.

Among the stones was found an image of Pârswanâth carved in a hard yellowish stone of great specific gravity : it is about 4 ft. high, and but little damaged.‡

* These notes very imperfectly describe the sculptures, which will be better illustrated by four photographs taken of them.

† A group of them was photographed.

‡ Photographed.

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East of this, again, is the Jethâ Wâv, which must originally have been a large and noble public well ;* but half of it has entirely disappeared, and the stones carried off. On a slab on the right side near the entrance, or east end, under a cow and calf eating balls of food, is an inscription, of which only small fragments here and there are legible. It began :—

ॐ ॥ संवत् १३८३

probably Samvat 1383 = A.D. 1326-7—only three years before the traditional date of the destruction of the city.

At the bottom of the descent is a *gokhle*, or niche, on each side, very neatly carved.

Of the Râmapola, or west gate, which was standing only a few years ago, and might then have been saved by a few props and cutting down the vegetation over it, only two of the brackets now remain, hanging over the ruin.* The gate, however, notwithstanding the praises it has received from visitors, was never probably equal to those at Dabhoi. It belonged to the same style and was of about the same dimensions, the walls being 13 feet apart, and the clear roadway between the pilasters 11 ft. 6 in.

Outside this gate are a few pâliyas still standing, and many more trampled into the earth by the cattle, while others have been carried off for building purposes. The figures carved on them are mostly represented on horseback—the horses covered with what may equally pourtray a thick quilt or chain-armour.

Just outside is the Derâni Wâv, a much smaller and plainer structure than the Jethâ Wâv, and also much decayed.

Scattered about all over the site of Gumli are fragments of temples and other buildings ; but, so far as I could discover by visiting all I could catch a glimpse of over the jungle, or hear of from the villagers at Mukhânâ, there are no others worth special notice either for size or carving. They appear to have been mostly small shrines of the twelfth and thirteenth centuries, and now quite ruined.

Between the Râmapola and Mukhânâ in the valley to the east of the old city are the remains of several wells.

Ascending the gorge above Gumli, however, to the south-west, under some magnificent old mango trees, and commanding a splendid view of the Naulâkhâ and all the valley round it, are three old temples. Of the first—the shrine 5 ft. 1 in. square inside with walls 18 in. thick and a *pradakshina* 2 ft. 5 in. wide round it stand. On the lintel of the shrine door is Ganes'a, and on the frieze above is Vishnu seated, with Garuda below his *asana*, a nimbus behind his head and female figures at each side ; to the left of Vishnu in another compartment is Brahma, three-faced, seated cross-legged on two *nansas*, with two female attendants ; and to the right is S'iva—three-faced, with Nandi below, and two females. All three have four arms each, and are about 15 inches high. In front of the shrine door two pillars of the *mandap* still remain, divided into three nearly equal lengths of four, eight, and sixteen sides, with capitals of cruciform shape.

* Photographed.

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The second temple, on the south side of the last, has had a mandap with low screen wall 1 ft. 9 in. thick. The shrine is 6 ft. 4 in. square inside, with walls 2 ft. 2½ in. thick, surrounded by a *pradakshina* 3¼ ft. wide, the outer walls of the temple forming an oblong 17 ft. 4 in. by 29 ft. inside and 21 by 32½ ft. outside, with four pillars in front of the shrine, 2 ft. 2 in. square below, octagon above, and having square bases. They have round capitals and brackets of kirtimukhs and four-faced figures.

The walls are of plain ashlar, the stones neatly dressed and jointed. There has been a porch, but it has fallen.

The s'ikhar is much ruined, but has been carved with a sort of chaitya-window pattern, not deeply cut, and other mouldings usual in temples from the eighth century or earlier to the tenth or eleventh, and crowned with a large flat *amlas'ila*.

On the south side of this are three small cells occupied by a Kâki Bâwâ, and beyond them is a large well, built of well-dressed stone.

On the very summit of the hill is a small square shrine of Asopurâ Mâtâ, and near it the walls of many of the houses of the long-deserted fort, surrounded by a massive wall, of which the crenellations only have fallen.

Outside the Râmapoḷa and to the south-west of the Derânî Wâv is the remains of a pretty large artificial lake—the Salsêar Talâo. At the east end of it is a small S'aiva temple, now a complete ruin, the mandap entirely fallen, and the shrine only remaining, much dilapidated about the s'ikhar. There is nothing, however, remarkable about it.

About 350 or 400 feet above this is another large talâo—the Son Kansârî, with some eighteen or twenty temples at the west end of it, and two or three at the east :—none of them very large, but all apparently of an earlier date than those below. The larger ones consist of a square shrine built near one end of an oblong court or mandap, and the smaller ones of an outer room or a porch and a cell. The mandaps have fallen, except that of one of the three larger ones, of which a considerable portion is still entire. This appears to have been a Vaishnava temple with four columns in the mandap. From the *pradakshina* a small door opens on the right or north side into a little room outside the enclosure wall, and at the back and south sides there are small openings or windows into similar apartments : these cells were probably for storing the clothing, jewels, and articles of value belonging to the idol. The roofs of the *pradakshina* and aisles in these temples have slanted downwards.

In the mandap of this last is a figure of Vishnu about 4½ ft. high, broken across the neck, but otherwise scarcely damaged. It would be worth removing to a local museum at Râjkot or even to Bombay. It was from these temples that Captain Jacob removed the figure of Brahma, now in the Asiatic Society's Museum at Bombay.

These shrines, however, differ from most others in the way they are roofed : the *s'ikhar* being gradually contracted in dimensions inside till it terminates in a square aperture of about a foot, covered by a single slab. In one of the larger

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temples, on the north side of this group, there appears to have been two floors, and above the second the area is gradually contracted in this way. This shrine is 10 ft. 9 in. square inside, and the walls 3 ft. 9 in. thick, with a *pradakshina* 6 ft. wide, having four windows—one on each side and two behind.

At the east end of the talâo is a temple with a pretty large *naos* roofed over in a similar way, as is also its shrine. The walls are all built of carefully-squared stones laid on their beds, and probably built without lime, though, before they ceased to be used, they seem to have been pointed and white-washed.

Many carved stones, *pâliyas*, images, &c., lie about.*

8*th February*.—Made an excursion to Sakrojâ Talâo, about nine miles off, but fully a third of the way was through jungle among the Bardâ Hills, where riding was impossible. It is a small artificial lake in the bosom of the hills, and has four shrines at the cardinal points. That on the south, facing east, seems to have been the principal one, and is the only one still used. The small maṇḍaps of all of them have fallen, and the *vimanas* measure about 7 ft. 2 in. square outside. I found no inscription here.

Between three and four miles south of Mukhânâ is the Vikiya Wâv, which, with the *chattra* in front of it, is 216 feet in length.† The chattra or maṇḍap at the east end is supported by twelve pillars, and measures 18 ft. 6 in. square. From this the steps descend to the wâv, which is 14 ft. 10 in. wide, and bridged over at intervals about 41 feet apart by three canopies,—at one end of each of which narrow stairs descend into the *wâv* and landing on the platforms below. The circular well at the west end is 18 ft. 8 in. in diameter, but the whole is filled up with earth to about the level of the first platform below the surface—about 12 feet down, and large banyan trees have taken root on the sides, which have been faced with 2 ft. 7 in. of stone in front of the rock out of which the whole has been hewn.

The style of the pillars, &c., is in keeping with that of the Naulâkhâ Temple: the same whimsical variety in the bracket figures is also very noticeable.

At Pâsthar, a little to the south, is an old temple to the sun-god—Sûrya. It is of the same plan as those at Son Kansârî, but roofed with long slabs of stone. The *pradakshina* has had a slanting roof, and two small windows at the back. One pillar of the maṇḍap alone remains standing, with four-armed figures on the brackets. Gaṇes'a is carved on the lintel of the door, and Sûrya inside is represented much as Vishṇu usually is, but with only two hands, and holding up a flower in each, with a nimbus behind the head, ringlets descending from behind the ears, and wearing a sort of mural crown. Beside him are three smaller figures now somewhat defaced: one of them has been a well-carved female with a mace (?) in her right hand, and her hair dressed in the style prevalent in the great S'aiva temple at Paṭṭadkal.

A small temple in front of this has been entirely seized upon by the roots of a vaḍ or banyan tree, which twine round the stones of the roof and walls and about the images—ten in number, each about 2½ ft. high—among whom

* Some groups photographed.
† Plan and three photographs taken.

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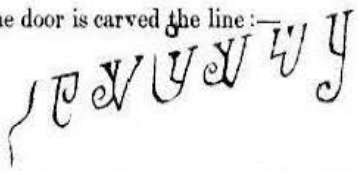
are Ganpati and several female figures—one a horse-headed kinnara—all in a sitting posture, but much worn by time. The Sûrya Wâv, on the east side of this, is also overgrown by a banyan tree.

Gop.

February 15th.—At Nânâ Gop or Junâ Gop, to the south-east of Gop Hill, there is a large cavern which has been occupied by ascetics: and on visiting it I discovered in the village the shrine of an old temple, perhaps the only fragment now standing of the old city, which appears to have covered a considerable area round the present village. This shrine seems to have been last used as one of the towers of a small fort, the east and south curtain walls of which have been built of the stones of the temple that once surrounded this shrine: for in this ancient type of temple the shrine occupied almost the centre of the building, and was surrounded by a double court,—the outer one a few feet lower than the inner one and shrine.* The shrine itself is 10 ft. 9 in. square inside and about 23 ft. high, with walls 2 ft. 6 in. thick, built of coursed ashlar, each course about 8 in. deep and carefully jointed. At 11 feet from the floor are four holes in the back and front walls, each 14 in. high, as if for joists, and over them in the side walls are six smaller ones, as if for rafters. For 6½ feet above this the walls are perpendicular, then the area contracts, as in the temples of Son Kansârî; six or seven courses having bevelled edges, but those above them square faces, until the apex is covered by a single slab.

Part of the front wall over the door has fallen and been rebuilt, but with the inner sides of the stones turned out, showing the sockets of the clamps with which the stones had been secured.

On the left jamb of the door is carved the line:—



It is not easy to say what may be the age of these letters: but I feel inclined to regard the building as the oldest structure of the kind in Kâṭhiawâḍ, and probably not later than the sixth century,—how much older I am not at present prepared to say.

Inside are two figures in yellow stone, to which the villagers give the names of Râma and Lakshmana,†—Râma with a high square *mukuta*, and Lakshmana with a low crown, long ears, ringlets, and holding a spear in his right hand.

On the fragments of the basement that remain, are many curious old dwarf-figures like the *gaṇa* we find on the Caves of Badâmî, and on the old Vaishṇava temple at Aiholḷi; but the stone is very much weather-worn.

* Photographed from the east, south, and from the top of the round tower forming the north-west bastion of the fort. Sketch made of the roof, and measurements taken for a plan.

† Photographed.

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The roof is quite peculiar, being a hipped stone one, pierced with two chaitya-window arches on each side,* which have all originally contained figures. Ganpati is still in one on the west side, and another *Deva* occupies one on the north.

The inner court has been 35 ft. 2 in. square, with a bay on the east side, 18 ft. 4 in. by 7 ft. 3 in. The outer court must have been about 9½ ft. wide.

JAMNAGAR.

19*th February*.—This town being of quite recent origin there is not much of antiquarian interest about it. At the village of Nâgnâ, close by, are some old temples, but no way noteworthy, and many monumental pâliyas.

The front of the palace † and the Dehli Gate † of the town, both built by the Jâm Ranmalji, about forty years ago, are fair specimens of modern Hindu architecture. So also is the temple of Vishṇu in course of erection by the Diwan—the 'Dives' of the town—and which, curiously enough, was mentioned in the last report of the district as a dharmas'âlâ—a work of general public utility. A set of six images of black marble—Vishṇu or Krishṇa, Garuḍa, Sathbhâmâ, Lakshmî, Jambuvatî, and Râdhâ ‡—are ready for installation as soon as the temple is completed.

A Nanakpanthi ascetic, who dresses in silks and satins, is one of the lions of the place : he is physically a magnificent man. S'âktism is secretly practised here.

KACHH.

22*nd February*.—The town of Muṇdra has been largely built of the stones of the old city of Bhadres'var, about twelve miles north-east from it. It contains little of note except a dome‡ or *chattri* over the *pâdukâ* or foot-prints of a Jaina high-priest of the Achalagachha, § 13½ feet square inside, with a small *s'ikhara* ¶ over the *pâdukâ*. Round them is an inscription given in the Appendix to *Memorandum No.* 2. The interior of the dome is neatly carved with standing musicians at intervals, as is usual in Jaina domes. Near it is a pâliya with a ship carved on it, indicating that the person to whose memory it is erected, was a seafarer.

At Barai, about a mile from Muṇdra, is a temple of Nilakantha Mahadeva or S'iva of the blue-neck enclosed in a small court. And at the right side of the shrine door is an inscription given in *Memorandum No.* 2 : it is dated in Samvat 1724 =A.D. 1667. The *linga*, which is over-shadowed by a large seven-headed brass snake, is said to have been brought from the temple of Dudhâ at Bhadres'var.

* Sketched.
† Both photographed.
‡ Photographed.
§ The four *gachhas* of the Jains about Muṇdra are the Achala, Tapa, Soka, and Khartaragachhas.
¶ A sketch made of it.

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BHADRES'VAR.

24th February.—The site of the ancient city of Bhadres'var or Bhadrâvatî extends to a very considerable distance east of the present village, but most of the area has been dug over for building stone, and we may legitimately infer that, before this trenching up of the foundations was begun, many buildings above ground had been carried off. What now remains are the Jaina temple, the pillars, and part of the dome of the S'aiva temple of Dudhâ, the wâv or well close by it, two masjids—one near the shore almost buried, the dargah of Pir Lâl Shobhâ, and a fragment of the temple of Ashâpura.

With reference to the history of this place, the following is the substance of a narrative furnished by Gorji Hiravijayaji Guru Devavijaya from the historical accounts written by his grandfather Guru Bantvijaya. The chronology is quite untenable, but further information might possibly enable us to rectify this: a complete copy of the papers might be of interest. The abridgment runs thus :—

After Râja Siddhasen's coronation at the port of Bhadrâvatî on Thursday, the 5th of Chaitra S'uddh, in the twelfth year of the Vîrat era, his spiritual guide Gokh Sûrîs'var came and stayed with him to pass the four rainy months, and instructed him in the precepts of his religion, which led to his commencing, in the twenty-second year of the Vîrat era, the building of a temple to be dedicated to a god which he named Vasâi.

Râja Siddhasen was descended from Hari, and reigned for 68 years.

In the eightieth year of the Vîrat era, Mahâsen, his son, succeeded him, and ruled for 53 years.

Narasen, the son of Mahâsen, then ascended the throne in 133 Vîrat, and reigned for 91 years. He took care of the temple of Vasâi.

His son Bhojrâja next ascended the throne in 244 Vîrat, and ruled for 36 years. He caused the temple to be repaired.

His contemporary sovereign in Marwar was Râja Samvrati, who professed Jain religion and built both in his own country and throughout India 125,000 Jaina temples. When he visited Bhadrâvatî he dedicated to, and placed over the Vasâi idol elephants carved in stone.

Bhojrâja having no male offspring, his brother's son, Vanrâja, succeeded him in 260 Vîrat. Vanrâja was a powerful monarch, and caused repairs to be made in the temple. His reign extended over a period of 59 years.

His son Sârangdeva was after him crowned king in 319 Vîrat, and reigned for 62 years.

His son Vîrsen, who was next placed on the throne, 381 Vîrat, conducted the government for 40 years.

Harisen, his son, was then seated on the throne, 421 Vîrat, and held the reins of government for 35 years. He was zealously attached to the Jain religion. He was truthful, and his mind was bent on the impartial dispensation of justice.

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This ruler had no male issue, and, therefore, his widow Lîlâvatî with the assistance of her excellent prime-minister for five years conducted the administration of political affairs. In the meantime of the two sons of Gandharva Sen, the sovereign of Malwa, Bhartrihara and Vikrama, the former becoming the rightful heir to the throne, the latter got displeased and left the country. Whereupon Bhartrihara abdicated the throne and retired from public life, when Vikrama, in his absence, returned and ascended to the throne.

Vikram became a very powerful monarch. He conquered kingdoms in different parts of the country, subjected them to his sway, and then made them over to their former masters. In the course of these conquests he appeared before Bhadrâvatî, took it, and then resigned it to Lîlâvatî, the widow of Harisen, who thereafter reigned for 27 years.

It was at this time that Râja Vikram organized the system of castes; and in the year 470, causing the discontinuance of the Vîrat era, established his own, which he called "Samvat Vir Kshaya", (*i.e.*, the era which put a stop to the Virat era). From this time the Samvat of Vikram dates its commencement.

In the eleventh year of the Samvat of Râja Vikram, Queen Lîlâvatî during her lifetime resigned the reins of government to Kîrtidhar, a nephew of Râja Harisen, who enjoyed the blessings of the reign for 79 years.

Dharnipâl, his son, ascended the throne after him in Samvat 90, and reigned for 42 years. He and his father Kîrtidhar extended favourable encouragement to the Jain religion. By their performance of solemn, sacred, sacrificial rites they raised the importance of that religion.

Râja Dharnipâl's son, Devadatta, assumed after him the reins of government, Samvat 132, and ruled for 81 years. Under his administration there sprung up different principalities in different places. Accordingly Wâghela Vanarâja of Mujpur (taking advantage of this circumstance) appeared before Bhadrâvatî in Samvat 213, conquered it, and ruled for 57 years. He likewise belonged to the Jaina religion, and extending, therefore, encouragement to the Vasâi Temple caused repairs to be made therein.

His son Râja Jogrâja succeeded him, Samvat 270, and reigned for 80 years. Under his administration he performed many deeds of charity.

Suaditya, his son, succeeded him, Samvat 350, and reigned for 54 years.

His son Vijayarâo succeeded him, Samvat 404, and ruled for 61 years. In his reign the kingdom being shattered into fragments, there arrived on the death of Vijayarâo, in Samvat 463, Kâthis from Pavagadh who made themselves masters of Bhadrâvatî. Their descendants occupied the throne for 147 years.

Subsequent to these events, Samvat 618, Chaudâ Kanak of Pattan came and subjugated the kingdom and governed it for 52 years. He completely repaired the temple, removing thereby all traces of antiquity, and seated therein an image of Bhagvân.

Chaudâ Ukkad was after him crowned king, Samvat 670. He professed the S'aiva religion. Since he was zealously attached to it he entrusted the

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government to his prime-minister and devoted himself to asceticism and the duties of piety and devotion. On a particular day, however, he held a levée and observed how the minister had administered the state affairs; if his conduct was found faulty he was removed and another appointed in his stead.

In this manner 700 prime-ministers were changed, and at length, finding none managing the affairs satisfactorily, he nominated a Mughul to the prime-ministership. Even this minister's conduct was represented by the merchants to be faulty, and his life was accordingly taken away. He then took upon himself the government of the country. Entertaining hostile feelings towards the Musalmans, he daily put one of them to death.

To avenge this hatred which he bore towards them, the Musalmans invaded the place, but the invading force was annihilated. It was followed by another army from Irân under the command of Sayyid Lalshâh. Akkad Râja got this Commander treacherously buried in a pit, which put the rest of his men to flight, and thus the defeat of the army was accomplished.

Shortly after, two Muhammadan brothers, commonly known as Auliyâs (*i.e.*, simple-minded men, who were indifferent to all worldly pomp and greatness and bent upon relieving human complaints), conquered the said Râja Akkad, and from that day the Muhammadan power increased. A mausoleum for the slain Sayyid Lalshâh and other tombs were at this time built.

In honour of the distinguished slain certain fairs are held up to this day, when their tombs are visited by pilgrims. In Samvat 747 one thousand pillared mosques were erected.

Akkad Râja reigned for 77 years, and was succeeded by his son Bhavaḍ, Samvat 747, who ruled for 51 years.

Under his government the state affairs were in a disordered condition. On his death the Solanki Rajputs of Bhangaḍh came and conquered the kingdom, Samvat 798, when the name Bhadrâvati was changed into Bhadres'var, by which name it still continues to be called.

These Solankis professed the Jain religion, and the first of their kings reigned for four years. Afterwards, in Samvat 802,* one Mularâja, of the Solanki line, ascended the throne and governed the state for 59 years. The following are the names of his successors:—

		Years.
1.	Châmund	13
2.	Durlabha	11
3.	Walabha	69
4.	Bhîmarâo	11
5.	Karnarâo	43
6.	Jayasiñha Deva	50
7.	Ajayapâla	33
8.	Mularâja	3
9.	Visaldeva	22
10.	Bhimrâo	8

* This date is nearly two centuries too early; see the list given below from the best information we have as yet. It is curious to find Kumârapala omitted from this one.

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Subsequently, Bhimrâo's son, Naughan, of the Solanki race, filled the throne, Samvat 1124, and reigned for 65 years. During his administration the kingdom was split into fragments and infested by robbers and plunderers. An army was consequently required to be raised under the care of Visâ S'rimâli Bania of the name of Sholâ, who supplied it with provisions, clothes, and money. In lieu thereof the râja conveyed to him by a writing the enjoyment of a girâs, when all the affairs in connection with it were transacted by Sholâ for 27 years, and after him by his descendants—Hiras'â Popats'â and Sonas'â—for 33 years. Eventually in Samvat 1182 one Jagdevas'â, who became a very distinguished merchant, received Bhadres'var in his charge from Râja Naughan, from whom he obtained a charter which transferred to him in absolute right of enjoyment for ever, or so long as the sun and moon continued to revolve. Jagdus'â caused the Vasâi Temple to be repaired on an extensive scale, removing thereby all traces of antiquity, and the form of worship therein observed was after the Jain religion. In his time there arrived a religious instructor of that faith, named Deva Suri, who apprised him of an approaching famine, at the commencement of the new century, that was to last for twelve years, and told him that if he made a liberal distribution of food he would earn a great reputation. In conformity with this instruction he sent for grain from different countries and stored it up. In Samvat 1204 (A.D. 1148) the predicted famine commenced and lasted up to Samvat 1215.

Men suffered many evils; even sovereigns sought grain from Jagdus'â and lived upon it. The merchant granted it with an unsparing hand. Subsequently, in Samvat 1215, among a large concourse of people dining at the merchant's house, there appeared one person who sat and continued eating for a long time. When he had eaten to satiety he identified himself with the famine of the 15th year, and declared that he would never now return. So saying he went his way, and this then became well known over the land.

Jagdus'â had retained Wâghela Naughan in his service, who conducted the administration, and at last this distinguished merchant in Samvat 1238 breathed his last. He had no male issue, and consequently Wâghela Naughan and his vakils—Ajaràmal Sântidâs and Nagindâs—managed the affairs. One of them, Nagindâs, visited Paṭṭan and returned along with the pilgrims who accompanied the Dasa S'rimâli Bania—Vastupâla Tejpâla, a kârbhâri of the sovereign of that place, to Bhadres'var. The pilgrims were hospitably and so well entertained by Wâghela Naughan that the kârbhâri on his returning home, Samvat 1286, managed to get Sârangdeva, a grandson of Naughan, married to the daughter of Viradhaval, the sovereign of Paṭṭan (A.D. 1214—1243). Wâghelas and Banias thus conjointly wielded the government of the country, thus :—

Banias.		Wâghelas.		Years.
Ajaràmal	...	Naughan	...	48
Sântidâs	...	Bhojràja	...	43
Nagindâs	...	Sârangdeva	...	16

Of these the last-mentioned rulers, Nagindâs and Wâghela Sârangdeva, instituted at Vasâi a sadâvrit—a permanent establishment for the dispensation of alms to the poor, and greatly promoted the influence of the Jain religion by

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their performance of highly charitable acts. It was under their administration that a Bania, Uja Adanja, who came on a pilgrimage to Vasâi, built a large temple; his sister Boladi also erected another.

Jâm Halla Gajanji visited Bhadrâvâti with the object of treacherously putting the Wâghelas and Banias simultaneously to death, but finding no opportunity to accomplish his aim, he was ultimately expelled by the Wâghelas, when he sought refuge in Vijan. Notwithstanding this, Wâghela Sârangdeva, entertaining great anxiety for the Vasâi Temple, spent all his accumulated wealth in dispensing alms, and entrusted the conduct of the ecclesiastical functions of the temple to a high-priest under the title of a "Gothi". Jam Harbhamji at this time returned from Vijan, and founded in the vicinity of Bhadres'var a town of the name of Pâvadialu. The following table gives the names of the high-priests, or "Gothis" as they came to be designated, who officiated at the temple, and the years during which they continued in office :—

	Years.
Gothi Karsandas	32
„ Sundarji	41
„ Walji	52
„ Niyâlchand	24
„ Sântidâs	31
„ Motichand	35
„ S'ivo	29

These were the ministers of the temple, and after them Gothi Pitâmbardâs was invested with the sacerdotal power, Samvat 1581. He officiated for thirteen years. During the time he continued in office the administration of state affairs was not satisfactory. Everywhere rebellions broke out. It was now that the Jâdâ race rose to eminence, and a dissension ensued between the Râo Khengarji and Jâm Râwal. The Râo with the assistance of the sovereign of Ahmedâbâd entered Kachh, when the Jâm marching from the town of Pâvadialu subdued Bhadres'var and defended it with troops.

Gothi Pitâmbardâs prayed him that he might receive the temple under his protection. Jâm Râwal assured him he might at ease perform his service at the temple. The valour of Râo Khengarji struck Jâm Râwal, a descendant of Jâm Harbhamji, with confusion. He then sought the advice of a spiritual guide, A'nand Vimal Sûris'var, who had come hither concerning his future interests. He was advised to proceeded to Hâlar and conquer the reigning Jethwâ family. Actuated by this advice he set out by a sâtmargi way (*i.e.*, a way having seven branches). At his departure he placed twelve of the Bhadres'var Chovisi towns—Hatdee, Pavdialo, Bharodio, Badko, Kukadsar, Wadalo, Luni, Kuva, Ranupadar, Chokhando, Wowar, Bhadres'ar—in *dharmâda* under the temple, and granted other 85, in all 97 towns, in *dharmâda* to other people.

He reached Hâlar, and subjected to his sway the country ruled by the Jethwâ family. He founded in Samvat 1596 a town in Hâlar, while Râo Khengarji founded Bhuj in 1506.

The twelve towns of Bhadres'var Chovisi which Jâm Râwal, as above stated, granted in *dharmâda* to the temple under the ecclesiastical government of a

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Jaina religious instructor A'nand Vimal Sûris'war and Gothi Pitâmbardâs were now by Râo Khengarji, in order to immortalize his name, by a *lekh* conveyed in perpetuity, as if by absolute sale, to the religious instructor A'nand Vimal Sûris'war. From this date the towns are declared as so granted in perpetuity. The religious teacher A'nand Vimal Sûris'war and Gothi Pitâmbar having resigned their office, the administration of the affairs of the temple devolved in Samvat 1606 upon Vijaya Danasûri and Gothi Prâgji, who officiated for 23 years, and the following are the names of their successors:—

			Years.
Vjayahîrasuri	.....	Gothi Narsing	23
Sensuri	.....	Velji	24

A religious instructor Kirtivijaya and his disciple Vivakeharkh succeeded those in office, Samvat 1653, and as proprietors of the jâgh'r discharged their sacredotal functions. It was in their time that Hâla Dungarji murdered a brother-in-law of Jâm Wibhâji of Nagar, Samvat 1642, by whom he was consequently banished the country. He removed his moveables and went to Gundiâli, but being a murderer his Bhâyads lent him no assistance. He presented himself thereupon before Râo Bhârmalji, who was his maternal brother, and begged him to procure Bhadres'var for him. The Râo in reply told him that a jâghir granted in dharmâda, and tolerably well managed, could not be made over to him. On hearing this he departed, went to Bhadres'var, and made himself master of the fort.

Gorji Vivakeharkh and Gothi Velji laid a complaint before the Râo, but no arrangement could be settled. The matters were then formally represented to the sovereign of Ahmedâbâd, and his assistance was solicited. From him a pariwâna was obtained, which advised that assistance be rendered in the cause of charity. It was laid before the Râo, but the Bhadres'var Chovisi towns were not placed under Vasâi; only the following four towns—Kukardi, Ch'hasarâ, Chokhâ and Bagdâ—were given in dharmâda.

The Râo then came to Bhadres'var, Samvat 1659, re-took the fort from Dungarji, directed him to build another town in Ghorwâdâ in the suburbs, gave him out of the Bhadres'var girâs 500 prajas of land, and re-established his own jurisdiction over the place.

Even Dungarji on this occasion placed four fields under the Vasâi Temple in dharmâda.

On the death of Gothi Velji, the high-priest of Vasâi, the guardianship of the temple came to be entrusted to Gothis Moti, Hira, Naima, and Râma. These for 106 years watched over the interests of the jâghir, when, Samvat 1665, in the time of Purushrâm an army of Mosum Beg entered and considerably devastated it. Bhadres'var was plundered, the idols of the temple were mutilated, and there was a general flight of the people.

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Gothi Râma died in 1784 and Gothi Manordâs succeeded him as the guardian of the jâghir. He continued in office for 16 years. Gothi Bagwandâs succeeded him in Samvat 1800, and officiated for 32 years. He could not efficiently watch the interests entrusted to his care, so that before the appearance of the army of Balandkhân, Kukardi and other possessions had severed their connection with Vasâi.

Gorji Kranti Vijayaji on personally representing the state of things to the Râo at Bhuj, an arrangement was secured for the restoration of the lost girâs.

Now, Samvat 1817, Hâlâ Dungarji's brother, Kubarji, who was received by Thakur Punja, a kârbhâri of Râo Ghodeji, in his service, accompanied his master to Hâlas, when the latter was disturbed by the Râo. Kubarji's girâs passed on this occasion into the hands of the Darbâr, while Dungarji's descendants continue in the emjoyment of their own.

The Hâlâs now began dismantling the walls, &c., of the fort, a circumstance which gave rise to a tumult in which Gothi Râma was slain. His brother Gothi Bhagwandâs having complained to the Bhuj Darbâr concerning those proceedings, Samvat 1820, or A.D. 1764, three sawârs and 50 footmen were sent as mâsals on them. Notwithstanding this, their men on their behalf and the people in the neighbourhood carried away the stones from the temple and ruined buildings. Among others one Jethâ, who was a mehtâ of those Hâlâs, built of these stones a dwelling-house for a gosain and a temple in the town.

Vasâi, being thus reduced to this evil state, Gorji Khantvijayaji undertook in Samvat 1862 to protect its interests; and all the repairs that were made till Samvat 1907 (A.D. 1841) cost Rs. 17,000. From Samvat 1907 the temples have been closed, and the Banias at the advice of Gorji Khantvijayaji have employed a Râjgarh Raghanath, by whom they get the usual rites of worship performed.

The chronology of the above is very loose: the list of the Paṭṭan Solankis and Wâhgelas stands thus :—

Mularâja ...	... Samvat	998-1053	= 55 years.
Châmund ...	... „	1053-1066	= 12½ „
Valabha ...	... „		6 months.
Durlabha ...	... „	1066-1077	= 11 years.
Bhima Râja ...	... „	1077-1129	= 52 „
Karna Râja or Visaldeva	„	1129-1149	= 20 „
Jayasiñhadeva...	... „	1149-1198	= 49 „
Kumârapâla ...	... „	1198-1229	= 31 „
Ajayapâla ...	... „	1229-1232	= 3 „
Mularâja II. ...	... „	1232-1234	= 2 „
Bhimadeva II...	... „	1234-1270	= 36 „
Vvia Dhaval Waghela	„	(?) 1300	(?)
Visal Deva ...	... „	1300-1318	= 18 „
Arjundeva ...	... „	1318-1331	= 13 „
Sârangdeva ...	... „	1331-1335	= 4 „
Laghu Karna ...	... „	1335-1360	= 25 „

The Dudhâ Wâv has been a large and substantial one, without much architectural ornamentation about it. Over it is a lintel 17 ft. 7 in. long by 2 ft.

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1 in. square. Many of the stones, however, have been carried off for building purposes.

The dome of the Dudhâ Temple that still stands is 15 ft. 8½ in. over all; the pillars are 1 ft. 4 in. square.*

The old temple of Vasâi or Jagdus'a, as the Jaina shrine is called, is the work of several ages: it has been restored and altered no one knows how often.

The shrine is, perhaps, the oldest of all; the spire is a comparatively recent erection; the two outer wings can hardly be very old; the arches put in to support broken lintels in the corridors, &c., are perhaps of the same age; and the outside porch in front is quite recent.†

The general plan is similar to that of the Jaina temples at Delwâḍâ on Mount Abu. It stands in a court about 48 ft. wide by 85 ft. in length, round which runs a corridor in front of the cells or small shrines, about 44 in number, nine of them in the back end, where the corridor has a double row of pillars. The temple is placed towards the back of this, and from the line of the front of the temple the court is covered by three domes supported by pillars. Over the porch is another large dome. Behind the cells on the left side is a row of chambers, and at the south-west corner are others, some of which at least have been used as places for the concealment of images, &c.

There are other chambers below them, entered by lifting up flagstones in the floor: on occasions of danger from Muhammadans or others the idols were hurriedly deposited in these vaults, and sand thrown in after them to the level of the floor.

In the shrine are three images of white marble; the central one—not at all large—is Ajitantha, the second of the Tîrthaṅkaras, and has carved on it the figures ९९९, probably for 1622=A.D. 1566. On his right is Pârs'wanâtha with the snakehood marked s. 1232, and on his left Sântinâtha, the sixteenth Tîrthaṅkara, also marked s. 1232, or A.D. 1176. On the back wall, round the central figure, are *Kausagujas*, indicative from their position that the shrine was once occupied by a large image. On the extreme right is an image of the black or Sâmtâ Pârs'wanâtha. On the belt of sculpture which is immediately above the base, having a Devî on each principal face, there are on each side the Devî and on all the smaller facets a pair of small figures, mostly in obscene attitudes: this is not at all usual in Jaina temples.

A ground-plan was made of this large temple, and drawings of several details. Copies of the inscriptions are also given in No. 2.

South from this temple are the remains of a large mosque nearly buried in the sand. It has been built of large blocks of stone with pillars square at the base, octagon in the middle, and circular above, having bracket capitals, and supporting massive lintels 9 feet long. In front of the mehrab are two rows of columns undisturbed; of the next two rows little remains; then there has been

* A small photograph taken.

† The temple was photographed from the south, north-east, and north-west; some small photographs of details were also taken.

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a wall, and outside it other four lines of columns; and beyond them are some others, probably belonging to the porch.

Pir Lâl Shobah's place has a round dome on eight pillars set against the walls: outside, however, this dome is a square pyramid, and contracts upwards by steps.

The roof of the porch is flat and divided into 9 × 3 small squares, each with a lotus flower inside. Round the architrave, above the vine-ornamented wall-head course, is a deep line of Arabic inscription in square Kufic characters. There are two lines of this on the right-end wall. The mehrab is a plain semi-circular recess without any sculpture about it. The building stands in a small enclosure formed by a rough rubble wall built on the more solid foundation of the original court wall. In this court are some graves with inscriptions in the square Kufic character.

South-west from this last is another mosque, now entered from the north side; but the original entrance is on the east side, within which is built a small chamber, apparently never finished. The porch is raised on eight elegant pillars* with pilasters against the walls. At the back is a *mehrab*—a plain semicircular recess—and two neat doors leading into an inner apartment,—possibly a second place of prayer for a select number.

It has four doors, two at each end. This mosque is built of pretty large stones most accurately jointed, and all the roofs are of flat slabs. The doors have drips over them, and the two into the front apartment have semicircular arches; the others, lintels. The architraves are carved with neat *veli* or creeper patterns and with large flowers below, where the Jains employ human forms.

BHUVAD, 2*nd March*.—The temple of Bhavânes'vara Mahâdeva here is much ruined—the roof of the shrine having entirely fallen in. The *mandap* measures 31¾ ft. by 39¼ inside, and is supported by 34 pillars and 4 pilasters—18 on the screen wall and 12 of them round the dome, which covers 22 feet 9 inches square inside the columns. The pillars are square to about one-third their height, then octagon, and lastly round. The shrine has been a large one, fully 23 ft. square, domed on twelve pilasters 18 in. by 12 in., with four-armed figures on the brackets. The brackets of the columns of the maṇḍap are plain, but a plinth of 9 or 10 in. deep above the bracket is carved with a raised geometrical pattern. The fronts of the brackets are also carved as in those of the Bhadres'var Temple.

There is an inscription on the pilaster to the right of the shrine door, dated S. 1346=A.D. 1289-90, but of the 20 lines of which it consisted only a few letters here and there can be read: it is given in No. 2.

The temple has been built of stones the whole thickness of the walls.

Over the shrine door is a Devi, probably Bhavânî.

5th March.—ANJAR. In this town the temple of Mâdhavrâo is a Vaishnava shrine with a domed maṇḍap, the floor laid with black and white marble. The image is of black marble decked out in petticoats, like a child's doll, and placed on a table overlaid with silver, under which is the image of Garuḍa. The shrine doors

* Drawn.

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are also plated with silver, and bear an inscription by the donor dated in 1869 A.D. On some of the eight pilasters that support the dome are carved mermaids and *nâgâ* figures. There is also a fountain in the middle of the floor, but the pipe is out of order.

Mohanrâi's Temple is smaller and plainer, with a neatly carved wooden door. It is also a Vaishṇava shrine, the idols being Krishṇa, with Râdhâ on his left and Chatturbhuj—the four-armed Vishṇu—on his right, small paltry images that would not pass as good dolls. This temple was rebuilt some 50 or 60 years ago.

Ambâ Mâtâ's Temple and the adjoining maṭh or monastery are built of fragments of older temples. To a room over the gateway of the enclosure is a door of hard reddish stone, carved all round,* which, from the repetition of Devî on the jambs and lintel, may have belonged to a Vaishṇava or S'âkta temple; sculptured slabs also lie about, and are built into the walls. The maṭh belongs to the Atîts of Ajaipâla.

Ajaipâla's place is outside the walls, and is a small modern-domed room, with images of Ajaipâla on horseback, and of Ganpati—both well smeared with red paint. At the door are two inscriptions dated in A.D. 1842; but the Atîts, who wear pagdîs of brick-red colour, and have a good revenue from the state, could not give much information respecting their patron saint, whom they worship, except that he was a Chauhân king of Ajmer, who abdicated his throne, became an ascetic, and ended his days as a samâdi by a voluntary death.

They are a S'aiva sect, and the Nandi, or sacred bull, with brass horns occupies a prominent point on the platform facing the door of the shrine.

Their pîrs or gurus are buried around, and the chattris, or smalls cells, over their remains are marked by the linga.

Jaisal was a Jâḍeja Râjput of Kedânâ, near Tunâ, who with his wife Turi Kâṭhiânâ gave themselves up to a voluntary death about four hundred years ago, and like Ajaipâla they now enjoy divine honours.

Their shrine is a small tile-roofed room with Musalman-like tombs in it of Jaisal, Turî and a Banya devotee. Round the place are a number of small chattris over pâliyas. This shrine has also an allowance from the Darbâr.

It would be of interest if some one who has opportunity would investigate the history and peculiarities of these Atîts of Ajaipâla and Jaisal.

Klanes'vara Mâtâ's Temple is also outside the walls, and is comparatively modern, with a dancing yoginî as its goddess. In front of the Nandi is a tortoise.

Wankal Mâtâs, on the north-east of the town, is also dedicated to a form of Bahavânî.

Baḍes'vara is at some distance to the south-east of the town: the shrine and s'ikhar are probably old, but it has been repaired, and the maṇḍap rebuilt in recent times. On the withdrawn faces round the shrine is carved the lion-bodied figure remarked elsewhere, but here with a considerable diversity of heads—in this differing from those on Muni Bâwâs'.

* Drawn.

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On the west of the town a new temple is being built to Dwârkanâth, and close to it is an unfinished one to Bahucherâji, with three shrines on as many sides of the intended mandap. Bahucherâji is the "looking-glass" goddess, before whom the votary worships his own image in a piece of silvered glass. This is practical Hinduism, groping in childish superstition in spite of the beautiful moral maxims that are to be found in Sanskrit literature.

The other two shrines are dedicated to Bhavânî and the Linga.

BHUJ.

March 9th.—The mosque inside the gate of the city is remarkable for the thickness and closeness of the piers, of which there are four lines, each 3 ft. 10 in. by 5 ft. 5 in. to 5 ft. 11 in., separated by aisles 1 ft. 10 in. wide, except the central one, which is 3 ft. 2 in. wide. The bays are 9 ft. 3 in. wide by 46 ft. 4 in.—the length of the building inside.

Beyond the Residency are the mausolea of the Rîos of Kachh. The older ones are chattris, but most of them were more or less damaged by the earthquake in 1819, and no attempt seems to be ever made to repair any tomb that is going to ruin. Rîo Lâkhaji's is the largest and finest. It was built about 1770, but, like the older one behind it, it is going to ruin, the south porch having fallen. The central dome covers an apartment surrounded by a wall with a door on the east. Across the floor of this is a line of satî stones,—Râo Lâkhâ being represented on horseback in the centre with seven *satîs* on the left and eight on the right. On the twelve pillars of this dome are dancing females, and on one a mermaid,* all about 5 ft. high, and at the entrance are two chobdars. On the capitals are smaller figures, musicians, &c., about 3 ft. high, including their supports, but some of these are damaged.† Since satî was given up, the Râos are denied the honour of a chattri on their tombs.

There are a number of shrines and Musalman darghas, &c., about Bhuj, but nothing of great age or specially deserving of notice.

11th March. KEDA.—At this place, about 13 miles south of Bhuj, is an old S'aiva temple, of perhaps the end of the tenth century, thrown down by the earthquake of 1819. The shrine‡ still stands, and measures 8 ft. 6 in. square inside, with walls 2 ft. 7 in. thick, surrounded by a *pradakshina* 2 ft. 6 in. wide: the vimana measuring 24 ft. over all. This temple has been built partly of red and partly of a yellowish stone, very hard, and standing exposure very well. Of the mandap, which was 18 ft. 9 in. wide, only a part of the north wall with one window in it is left: all the rest lies a heap of ruins, and the amlas'ila of the s'ikhar lies outside—a block about 6 ft. in diameter.

The sculpture on the walls has been superior to the usual run of such work,§ and the ornamental work on the spire has been largely undercut: it represents the outlines of a chaitya window repeated with human figures between.

To the south-east of Kedâ is a small village on a rising ground, above which is the place of Pîr Ghulam Âli. It is surrounded by trees, and there are few

* Sketched.

† A photograph was taken of this tomb with those in the vicinity of it.

‡ Photographed both from the east and west.

§ Some specimens sketched.

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prettier places than this perhaps in Kachh. The principal buildings within the enclosure are—1, the dargah, facing the east, with one large dome, and in front of it three smaller ones. Inside is the tomb under a canopy supported by twelve small columns of the usual Muhammadan style. Against the pall lies the photograph of a Mughul pîr, a water-colour portrait of Ali, with a *nimbus* round his head, and below him Hasan and Husain, also with aureoles; and in a third frame Muhammad in a blue chogah, but the face left blank,—a curious compromise between the prohibition in the Qoran (Surah, V. 92) and the desire for a palpable representation of the objects of reverence. Looking-glasses, glass balls of all colours, cloth-parrots that look like purses, &c. &c., are hung up as votive offering. The verandah or vestibule is 28 ft. long inside, and the doors of copper bronze. 2nd, a canopy or chattra in front of the dargah, with a flat roof and balconies on each side, stands in the middle of the quadrangle. 3rd, Dâdi Ali Shâh's Dargah or cenotaph has lantern minarets, and is a neat plain building with three doors in front and two in the east end. The roof is supported by two arches the whole width of the building. It contains no tomb, the body having been buried in Irân. The doors of both the dargahs have the projecting shield between floral ornamentation found at Mahijî Sahiba's tomb at Junâgarh and on the palace, &c., at Jâmnagar. The windows are of pierced stone, the patterns being very simple ones, and all well white-washed.

The buildings were erected about 80 years ago, Ghulam Ali Shâh having died at Kurrachee about 1792. He was a Persian, and the estate attached to this establishment is said to yield 50,000 koris, or between 18,000 and 19,000 rupees, which is distributed in charity, &c.

Kotai.

15*th March*.—From Kedâ I had to return by Bhuj, from which marching northwards to the shores of the Ran I came to Kotâi, where are the remains of an old city with several ruined temples of perhaps the earlier part of the tenth century. That known as Râ Lâkhâ's, ascribed to Lâkhâ Phulâni, who is said to have had his capital here, is built of the yellowish and red stone used also at Kedâ, and is roofed in a peculiar way. The aisles are covered by a sort of groins, like the side aisles in some chaitya caves; the nave is covered in the same way as at Ambarnâth Temple, the central area being covered with massive slabs hollowed out in the centre in which a pendentive has been inserted, and outside it has a slanting roof divided into four sections of slightly different heights, that next to the spire being the highest, and the remote end the lowest: each section is terminated by a neatly-carved gable end.*

The whole has been built without any cement, and most of the stones are hollowed out on the under or inner side as if for the purpose of making them lighter.

The porch has long since fallen away. The door of the temple has been neatly carved with the nine *graha*, or patrons of the planets, over the lintels: the jambs are also carefully sculptured. In the mandap are four pillars 9 ft. 4 in.

* Photographed.

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to the top of the bracket and with a square block sculptured below the bracket, and six pilasters apparently inserted for the sake of uniformity only, for they are not of any structural use.

The shafts are 5 ft. 11 in. high, supporting a plinth 10 in. high, on which stands a block carved with colonnettes at the corners, and crowned with an amlas'ila-shaped member, the faces of the block being sculptured with figures of men and elephants. The total height is 8 ft. 5 in.

Among the four-armed figures on the brackets of the columns one is a female, and one has a face on the abdomen as at Aiholḷi.

In the window recesses are also pilasters with four-armed figures on the bracket capitals. The pillars and pilasters are all of the Hindu broken square form. The shrine door is elaborately carved with two rows of figures on the frieze, Gaṇpati on the lintel, and the jambs richly ornamented.

The area behind the central one is roofed with large slabs, carved with sixteen female figures linked in one another's arms in a circle, with the legs crossed and turned towards the centre. Each holds a rod or bar in either hand, the left hand being bent down and the right up, and so interlaced with the arms of the figures on either side. The roofs of the three aisles in front and at the sides of the central area are very prettily carved with flowered ribs, and three horizontal bands from which they spring.

In two neat *gokhles*, or niches, advanced from the front wall of the shrine, and with two colonnettes in front of each, there have been standing images in alto-rilievo neatly canopied by a lotus flower and buds growing over the *muguts*. Enormously elongated *munis* or bringis seem to have been the supporters.

This temple faces the west. Of the three small temples to the west of it two face the east and one the north. The last has been a very small Vaishṇava temple; but only a fragment of the shrine remains. Of the middle one also only the shrine remains standing; on the walls are carved a figure of Sûrya on the west face and griffins in the recesses. Varâha has fallen off from the south wall, and there is a figure of Gaṇpati on the lintel—which, however, seems in Kâthiawâd to have been used on sun temples as well as on those of S'iva. Of the third a portion of the porch as well as the shrine remains. Over the head of the shrine door are carved the nine *graha*. On the north wall outside is Nrisiñha, and on the west Vishṇu, both much time-worn.

Across a ravine, to the north-east from this group, are fragments of two others facing west. Of the first, and higher up of the two, only two plain square pillars of the maṇḍap and the lower part of the vimana are standing. The door is surrounded by an architrave of three members, two fasciæ carved with *veli* or creeper pattern and a cyma recta with leaves. The general style is the same as that of the other temples, but much plainer. On the lintel is a Gaṇpati, and outside two figures much weather-worn. The stones are cut away as at the first temple.

Foundations still remain on this part of the hill, showing that whole edifices must have been carted away for building purposes elsewhere.

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The lower of the two is also only a fragment of the shrine, with Gaṇpati on the lintel and the nine *graha* on the frieze. There are no figures outside.

We had now a long march along the borders of the Raṇ, first to Jhuran, and thence to Dudhai, near which it was officially reported there was a temple of Mâtâ Bhavânî excavated in a hill.

This turned out to be a wretchedly small natural cavern, at a considerable distance from the village, which had been appropriated as a cell for the Mâtâ, and where some bairagis stay.

At Dhamarkâ was reported "a Jaina temple of Pârs'wanâtha, built about 250 years ago." There is, indeed, a Jaina temple, such as is to be met with in almost any village where there are Banyas, but of no interest either for size or decoration, and probably not more than 80 years old.

From this I went on to Bandrî, and thence to Kanthkoṭ, an old fortress on the top of an isolated rocky hill, the steep scarp of which has been crowned by a wall built of massive blocks; but it has in later times suffered severely, and been repaired or largely replaced with one of much smaller stones.

There is a portion of an old Jaina temple in this fort which had had a double *maṇḍap*, but it is much ruined, some of the lintels having been used a century or two ago for satî stones at the old burning-ground close by. The temple has, doubtless, been a fine one, and on some of the pillars are inscriptions, only very partially legible, one of which is dated s. 133+, (*i.e.*) about A.D 1280. It is so situated that it would be very difficult to get a photograph of it except from a considerable distance, and the details are all too weather-worn to be made out. There is an old temple of Sûrya close by,* on which is an inscription in small characters—from position and present condition not suitable either for taking a rubbing or an éstampage of, but which might have been copied had I only had a qualified s'âstri or pandit with me.

Near a more modern shrine on the wall are a number of graves of S'aiva Atits, several of which present somewhat novel forms.

20th March.—At Kokrâ or Kakrâ, about a mile south of Kanthkoṭ, are two ruined temples, quite in the jungle, both of them S'aivite. In the more easterly one there is a fine door to the shrine, which, had time admitted, I would have made a drawing of. It is evidently old, of hard compact stone, and has a chaitya-window ornament over each jamb, and the different compartments of the lintel. On the lintel S'iva is carved in the centre, Brahma on the left, and Vishṇu on the right, in a very spirited style, with kirtimukhs between. Some well-sculptured pillars also lie about.

Had time permitted I should next have proceeded to Rav and Gedi, but the season was advancing and becoming very sultry, and water was scarce and bad; besides my information had hitherto proved very unsatisfactory, and much

* Image sketched.

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time was lost in making long excursions to find that the remains reported were of but very little interest, and at Shahpur I decided on moving towards Râdhanpur. From Shahpur the route now led by Bhimês'ar to Adis'var, whence I crossed the Ran to Santhalpur, and marched first to Warai and next to Râdhanpur, where I hoped to have been able to trace some copper-plates found about a year before, and said to be in excellent preservation. This I quite failed in, but it is to be hoped careful enquiry will yet be made for them, and accurate facsimiles obtained of them.

30th March.—SANKES'VAR. Though traditionally a place of great antiquity, being mentioned by Merutanga A'chârya as *S'ankhpur*, contains but little of note now. To the north of the village is an old inscription, much weather-worn, of which the date is doubtfully read s. 1322=A.D. 1266. It is on an upright stone, standing by itself. Over the inscription is the sun and moon, and under them a cow with a calf and a pig, in sign of a joint agreement between Hindu and Musalman. A little way from this, on the site of an old fort or town, are two carved stones,—one of them a circular slab, with three figures on it: the central one a male figure with four hands holding a chattri, and on his left is a female *chauri*-bearer, and on his right another female holding a cup and some other object. The sculpture is 2 ft. 3 in. in diameter, and the legs slant inward to accommodate the circular figure.

The other stone, about 3 ft. 8 in. long, is a representation of Vishṇu on S'esha, with three figures between Brahma and Lakshmî. The males have all square-topped *muguts* as at Badâmi, while the females have chignons.

In the village is a pretty large temple of Pârs'wanâtha, the lower part of it mostly of marble, and with a *bâmṭî* or surrounding corridor of small shrines. It was built in 1811, and is in no wise remarkable either in general style or execution of details; and the Pardesi keeper was obstructive and annoying, as his class usually are in such places.

Near it are also the remains of an old brick Jaina temple of s. 1652=A.D. 1596, much ruined.

Outside is a neat chattri to a *s'ripuja* or high-priest with an inscription.*

JHINJUWADA.

13th April.—Jhinjuwâḍâ, said to derive its name from a Rêbari of the name of Jhinju, was probably a border fortress of the Balhara kings of Anhillawâḍâ Paṭṭan in the twelfth century towards Saurâshṭra as was Dabhoi on their south-east frontier. The original walls formed a square of nearly half a mile on each side. In the middle of each was a gate. The Dhâmâ Gate on the north,† the Nâgawâḍâ on the east, Mâḍâpoḷa on the west, and the Râkshasapoḷa on the south,—the latter now built up. At the south-west corner is the only tower‡ of the original four now left standing, and a much smaller square than the original one has been en-

* Copied.
† Photographed both from the outside and from within.
‡ Rough sketch made.

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closed by a wall, built by one of the Ahmedâbâd kings, with circular bastions and an arched gateway. The place is now held by a petty Koli chief.

Between the east and north gates is the old multilateral tank, about 300 yards in length and not much less in breadth, originally surrounded by a neat embankment with ghâṭs of steps and inclined planes at intervals; but one side of it has entirely disappeared, and the other seems to have been much ruined since the date of Mr. K. Forbes's visit to it.

The gateways are much in the same style and of the dimensions of those at Dabhoi, but have never been so elaborately carved. Again and again on the stones are carved the letters—

महं श्री ऊदल.

This, Mr. K. Forbes says, "is supposed to indicate that Udayan Mantri was the minister employed in the direction of the work." I cannot see the grounds for such a supposition. Udala and Udayana are quite distinct names, and Udal is still a name among the Châran's in this part of Guzerat.

It was difficult to obtain either information or anything else at Jhinjuwâḍâ; and but for the attentive kindness and great intelligence of Muhammad Ismail, the Salt Inspector, I should have had difficulties in getting on.

The season was now oppressively hot; we had had a severe thunder-storm at Râdhanpur, and others threatened, so it was determined to proceed towards Ahmedâbâd.

The country to the east and north-east of Jhinjuwâḍâ would probably well repay a visit, but it must be undertaken at an earlier season of the year. The Nâgwâḍâ Wâv, said to be about 8 miles east of Jhinjuwâḍâ, is reported to be a fine one; Mudhera had one of the finest temples in Guzerat still standing, at least only five years ago, and possibly it may have still escaped the vandalism of the Gaikwâḍ's people; and there are other places round the ancient capital Anhillawâḍâ Paṭṭan that ought at least to be enquired about.

At Ahmedabad I was unfortunate in missing the Executive Engineer, who had gone to Gogha. But I looked over the sculptured stones that had been dug out of the foundations of the old Muhammadan fort* during my tour: these stones had evidently been taken from Hindu or Jaina temples by the Musalmans. One of them bears a short inscription dated s. 1359 = A.D. 1303. Most of them, if not all, might be preserved; but I marked a number of the more specially interesting ones, which might be sent to Bombay and placed in the museum, in accordance with Government Resolution No. 24 C. W.—45 of 8th January 1875.

* See Memorandum from Superintending Engineer, Northern Division, No. 4508 of 18th December 1874.

The inscriptions from Ahmedâbâd, of which I had obtained good rubbings in December, I took to the Photozincographic Office in Poona and had them, together with a rubbing of an inscription from Girnar, carefully photozincographed to suitable scales, and a pair of copper-plates from Walleh excellently photographed by Mr. Cousins. His negatives were brought home with my own, and

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are now at the India Office, while prints have been sent to eminent scholars, and already I have promise of translations of all those in the Arabic character.

This memorandum with the two preceding ones will indicate sufficiently the work done during the season; and the materials with those privately accumulated in former years, which I hope also to utilize, are more than amply sufficient for a much more extensive report than I can hope to prepare during my stay here.

The exact number of photographs, inscriptions, and drawings I am unable at present to state, as all the negatives and many of the inscriptions are at the India Office, and I have not, as yet, got prints from them; whilst a large number of the smaller inscriptions are included in Memorandum No. 2, of which I have not yet received a copy.

The great deficiency of the survey this season has been the want of more draughtsmen: there was ample work for three, and I had only one. This defect I trust will be remedied next season.

I have the honour to be,
Sir,
Your obedient Servant,
J. BURGESS,
Archæological Surveyor and Reporter,
on Special Duty.

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No. 4]

Archæological Survey of Western India.

PROVISIONAL LISTS

OF

ARCHITECTURAL AND OTHER ARCHÆOLOGICAL REMAINS

IN

WESTERN INDIA,

INCLUDING THE BOMBAY PRESIDENCY, SINDH, BERAR, CENTRAL PROVINCES AND HAIDARABAD.

BY

J. BURGESS, F.R.G.S., M.R.A.S., M. DE LA SOC. AS.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT.

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.

1875.

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S. S. "Pekin", Red Sea,
5th May 1875.

THE CHIEF SECRETARY TO GOVERNMENT,
BOMBAY.

SIR,

With reference to the correspondence marginally noted, commencing with a letter, dated 22nd July 1873, addressed to Her Majesty's Principal Secretary of State for India in Council, and signed by a numerous body of noblemen and gentlemen in England, urging the necessity for the adoption of systematic measures for the preservation of historical monuments in India, I have to make the following remarks and suggestions.

Letter from Her Majesty's Principal Secretary of State, to His Excellency the Governor General of India, of 19th March 1874.
Letter from the Officiating Secretary, Government of India, Home Department, No. 1565, dated 2nd June 1874, to the Director General of the Archæological Survey of India.
Resolution of the Government of Bombay, No. 1814 of 30th June 1874.

2. In the circular addressed by the Government of India (13th February 1873) to the several Local Governments it was distinctly pointed out that it is a portion of the duty of all Executive Engineers to report on and suggest measures for the protection of any public monument or building of architectural or historical interest, whether public or private property, which appears likely to fall into decay; and the Local Governments were instructed to consider the propriety, in the case of any private buildings of interest, of taking steps for the purpose of influencing the owners to adopt the necessary measures for the preservation of such works from ruin.

India, Public Works Proceedings, February 1873 (B. and R. Civil Buildings, p. 19).

3. In the correspondence above referred to, however, a more direct action on the part of Government is contemplated; and, in order to carry out this action, it is necessary to obtain full statistics of the architectural and historical monuments in the different districts of the country to be afterwards classified "under "several heads, such as the following:—

"*A.* Those which should be kept up in permanent repair by Government.

"*B.* Those the further decay of which should be arrested by the eradication "of trees and the exclusion of water from the walls, but which would need "only occasional subsequent attention from Government; and finally—

"*C.* Those of which, either from their advanced stage of decay or com- "parative unimportance, it is impossible or unnecessary to undertake "the preservation, but of which it is desirable that a record be obtained "before their destruction is completed."

4. In order to assist in securing satisfactory returns of the antiquities, I append provisional lists for the different collectorates of the Presidency and for Kâṭhiâwâḍ, Gujarat, the Central Provinces, and Berar. As these have been largely derived from native reports, they doubtless include a number of shrines quite devoid of interest except to a Hindu. They, however, suggest inquiry. To these is added another list, chiefly of remains within H. H. the Nizam's territories; and as these remains are of special interest and but little known to Europeans, it is exceedingly desirable the list should be made as complete, and the details respecting the temples, &c., as full as possible. It is hoped

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officers acquainted with portions of the country will lend their aid to complete and correct this list.

5. Copies of these lists should be supplied to Executive Engineers, local officers, and others, with the request to make enquiry respecting the different structures mentioned in them, and to supply the information required in para. 6 respecting each, supplementing the lists by the addition of all remains of interest, such as Inscriptions, Cave Temples, Old Wells and Tanks, Tumuli, Rock Images, Temples, Mosques, Dargahs, Dolmens, &c. &c.; and, for the purposes they are intended to serve, it is better such lists should err in excess than in defect.

6. The returns will be of special use to the compiler of the Gazetteer of the Presidency. This should be borne in mind in their preparation.

7. It is desirable that *all* the information procurable should be included in the returns now called for; and the list for Satara (No. X.) may serve as a model: but the following may be suggested as a *minimum* of the particulars required respecting each:—

(1.) *Exact locality*—Pargaṇa or táluka, with *distance* and *direction* from some neighbouring well-known town or village. (This is most unfortunately often omitted.)

(2.) *Work*—Inscription, Cave, Mosque, Kodi Kol, Wâv, Kirti Stambh, Temple, and to what deity, &c. &c., and whether entire, partially ruined, or entirely so.

(3.) *Age*—"Recent" (under 100 years old); "modern" (under 200 or 250) "old" (from 250 to 500 years); or "very old", (upwards of 500 years) according to report or appearance.

(4.) *Style*—Whether "plain", "with mouldings", or "sculptured", and to what extent.

(5.) *Size*—Some idea of the size of buildings, such as the extreme length in yards, number of columns supporting the roof, or the like.

(6.) *Character*—When a religious building, whether S'aiva, Vaishṇava, Sûrya, Jaina (Hemádpanti), Muhammadan (mosque or dargah), &c., and whether in use or not.

(7.) *Inscriptions*—Wherever an inscription is known to exist, it should be noted; and mention made of its exact position, and how far it is legible. Where it can be read, the date should be given. And copper plates in the hands of Brahmans or others should be mentioned, and when procurable secured for Government.

8. Additional information obtained after the return of the lists should be recorded and forwarded to Government. Nor need local officers restrict themselves to the lists for their own districts: all information founded on personal observation is valuable.

9. When these returns have been made, I shall be in possession of the information required by the Government of India, and will draw up the classified lists required.

I have the honour to be,
Sir,
Your most obedient Servant,
J. BURGESS,
Archæological Surveyor and Reporter to Government.

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LIST OF REMAINS.

I.

List of Architectural Structures and other Remains in the Province of Kathiawad.

1. Ancient Minarets at Lolyana,—some account wanted.*
2. Ruins of the ancient city of Valabhi, now Wallâ. (Mentioned J. B. B. R. A. S., III., ii. 213-23; IV., 376-7, 463; VII., lxv; IX., xlviii., lxxiii; X., 66-80; *Ind. Ant.* I., 14, 45, 60.) Particulars wanted.
3. Ruins of old Sihor, among which are some old temples very much ruined.
4. Ruins of the ancient city of Madhumávati, now Mâhowâ.
5. The ruined Fort of Jhanjmer, a beautiful fortress of the Portuguese, with its out-works known as the Bainslo and Bainsli: the former, now an island, contains some tanks.
6. Ruins of the ancient city of Kanakávati, now Katpur (said to have been built by Kanaksen Chauḍa (mentioned J. B. B. R. A. S., IX. xliii.)
7. Kankai, anciently Kanakávati, attributed to Kanaksen Chauḍa.
8. Buddhist Caves in the Talája Hill. (Described in *Notes of a Visit to Kâthiâwâr*, mentioned in J. B. B. R. A. S., I., 32; III., ii. 74; IX., xix, xxiii.) (*a*)†
9. Ruins of Urthíla, the ancient seat of the Gohils of Lâthí.
10. Jain Temples on the S'atrunjaya Hill at Pâlitânâ (J. B. B. R. A. S., I., 32, 56, 96; III., ii. 88). (*a*)
11. Ancient Fortress of Uncha Kotra, S. W. from Jhanjmer.
12. Bhimchâs, near Unâ, with two remarkable ditches cut in the solid rock.
13. S'iyál Bét contains the remains of the ancient city of S'rílingapura, among which are ruined Tanks and Wâvs, 'Ságal S'eṭh's house', and marble remains of Bauddha or Jain temples.
14. Sânâ Hill in Bábriáwáḍ contains about sixty Buddhist Caves. (J. B. B. R. A. S., IV., 366). (*a*)
15. Wáhará Rup, between Shiyál Bét and Sáná, has a temple of Wáhará.
16. Jamwála, N. of Koḍinâr—An ancient city built of stone.
17. Dalakhaniun,—old remains.
18. Dhátarwáḍ,— „ „
19. Vejalkoṭ, N. of Unâ, and Khábra Darwâja, of brick.
20. Ancient Temples on the Girnar Hill. (*Notes of Kâthiâwâr*, J. B. B. R. A. S., III., ii. 89, 94). (*a*)
21. Rah Khengâr's Rock-cut Palace at Junâgaḍh or Caves of Khâparâ Koḍiâ

* No mark is affixed to the very many entries respecting which information is wanted.
† Remains of which we have some accounts are marked '(*a*)'.

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(*Mem. of Arch. Survey*, No. 2; J. B. B. R. A. S., III., ii. 75; IV., 365; J. A. S. B., October 1838; Tod's *Western India*, 368). (*a*)

22. Sthân of Mâî Ghaḍechi and Cave of Nau Durgá Mâtâ. (*Mem. of Arch. Survey*, No. 2.) (*a*)
23. Rock-Excavations at the Monastery of Báwá Pyárá.
24. Old Gate of the Uparkoṭ, and Caves, within it. (*a*)
25. Great Masjid; Naughan Râja's and Adi Chaḍi Well.
26. Talâo of the Pari, or Fairy Tank; old Octagonal Tank outside the city; Khengâr's Wâv, and another beside it.
27. Tombs of the Junâgaḍh Nawâbs in the city. (*a*)
28. Rock bearing the inscriptions of As'oka (258 B. C.), Rudra Dáma and Skandagupta. (J. B. B. R. A. S., I., 148, 257; II., 26, 410; VI., 15; VII., 113.) (*a*)
29. Temples of Damodar and Revati, and Cave of Muchkand, with traces of the ancient water-course.
30. Tank of Bhaunáth Mahádeva, called also Mrigi Kuṇḍa.
31. Ghadi Kota and the Mor-meri in the Girnâr Hills.
32. Bordevi " } Information wanted.
33. Suraj Tank at Wanthali (the ancient Wamanasthali :—this *Kund* is said to be very old, and outside the town are some old Temples, Wells, &c.)
34. Masjid of Ghori Bhelumat, Wasowar.
35. Jumá Masjid at Mangrol.
36. Temple of Mahádev Somanáth at Paṭṭan; the materials of it have been partly used by the people for building purposes (J. B. B. R. A. S., II., 13; III., ii. 87; VIII., 49-64; J. A. S. B., VII., 868; J. R. A. S., V., 104, 107, Briggs's *Ferishtah*, IV., 6-17; *Ràs Málá*, II., 396.) (*a*)
37. Paṭṭan Somnáth—Surya Kuṇḍ, now the Jumá Masjid. (*a*)
38. Old Jaina Temple near it, in possession of a Muhammadan. (*a*)
39. Temple of Mahádeva Somnáth, built by Ahahilyá Bái.
40. At Sutrapâḍa—Singularly fashioned Temple of the Sun, with an image of Rinadevi, between the town and the beach; near it a Sûrya Kuṇḍa with an inscription (correct copy wanted); and another Kuṇḍa dedicated to a Rishi; also a castle and some other remains about the town, and on the way to Paṭṭan.
41. Tank of Bhalka at Paṭṭan. (*a*)
42. Temple of Bhíḍiyo, or S'eshi Bhushan, Virawal. (*a*)
43. Ghâtwáḍ has an old temple of Rudra Mahádeva, and others.
44. Kadwár has an old Temple containing some good sculptures. (*a*)
45. Koḍinâr or Mul Dwárká, has an old temple of Ranchoḍ and a castle.
46. Ruva Bét and Bharáí-bandar have remains of ancient buildings.

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47. Chakra Tirth, Mahabli Toda, Nali Kala Junsar, and Brúla, all on the way from Práchí to Sutrápáda, are reported to have remains, tanks, and inscriptions. Further information is much needed.
48. Cave Temples at Gorakhmaḍi; scarcely known.
49. Tank of Práchi Kuṇḍ, and old Temples near it. (*a*)
50. Tank of Gupt Prayág, near Unâ.
51. Masjid of Hazrat Shah at Dilwáḍá.
52. Tulsi S'yám Temple and Tank—a hot spring in the Gír forest. (*Tr. B. Lit. Soc.*, I., 267.)
53. Temple of the goddess Harsad near Miyâní (a place said to abound in old remains). Information required.
54. At Chorwáḍ, and on the way from Paṭṭan to it, are several old Temples and Wells.
55. The Temple of Chorwáḍi Bhaváni.
56. Temple of the goddess Purwáí at Purbandar.
57. Temple of Siddhanáth at Purbandar.
58. Temple of Khimes'war at Purbandar.
59. Temple of Kedares'war at Purbandar.
60. Temples of Dudhes'war and Lankes'war at Purbandar.
61. Temple of the Sun at Purbandar.

Information desiderated.

62. Chayâ, near Purbandar, was the former capital of the Jetwa Chiefs.
63. Khorása has a Sun Temple and other remains indicative of its being formerly a place of note.
64. Temple of Somáditya, near Bágwadar.
65. Temples of Jodes'war-Bales'war, near the Bardás.
66. Temple of Pârs'wanáth and old Temple of Mahádeva Rái at Mahadupur.
67. Ruins of the ancient city of Gumli (or Bhumli) in the Abpura Hill, the old seat of the Jetwas. The principal remains are the Nau Lâkhâ and a fragment of a gate—the Rámapola; and on the summit of the hill is an old fort and ruined town. (*J. R. A. S.*, Vol. V., *Tod's Western India.*) (*a*)
68. At Siddhsar in the Alich Hills and at Paṭṭan there are two small series of Caves. (*a*)
69. Old Fort on the Os'an Hill; near the Temples of Mahádeva and Khandobai are Caves.
70. Temples of Dwârka and Bét in Okhamandal.
71. In a hill near Dhank is a cave of considerable size, known as Khâpará Khodiá, filled up with stones. At Dhank are some small Buddhist caves.(*a*)
72. In the Kalo Hills in Bardâs, at Kála-Hadya, near Bhiles'var, there are also Caves.
73. Sakroja Tank near Ránpur in the Bardâs, with remains of Temples. (*a*)
74. Thán, with two small rock Caves, and near it the pretty Temple of Mun Bâwâ, perhaps of the 11th century. (*a*)

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75. Songadh near Thân, in Kâṭhiâwâḍ proper, a Temple of the Sun recently rebuilt. (*a*)
76. Temple of Maḥádeva at Tarnétar and many old Pâliyâs.
77. Dandusa, W. of Junâgadh, an inscription on the Dhâni Wâv—a thoroughly accurate copy required.
78. Pindhtirtha (*T. B. T. Soc.* I., 267) near Dwârka, has many old temples.
79. Vasi, north of Dwârka, has a very ancient Jain temple, and others were pulled down by order of Captain Barton, because they afforded refuge to the Wâgars.
80. Mulwásar in Okhamandal has a very ancient inscription.
81. Rânpur, 20 miles N. from Walla, has a castle and Temples with Persian inscriptions of 1048 and 1060 A. H. Rubbings are required.
82. Doraji —Up the river near the camping ground, at a little Temple, are Pâliyâs with snakes on them.
83. Jasdan has some ancient remains and inscriptions (J. B. B. R. A. S., VIII., 234).
84. Atkoṭ, near Jasdan, where Lâkhâ Phulâni was slain by Mularâja, probably about Samvat 1401. Lâkhâ's Pâliyâ is still shown. Can it be read ? and what is the real date on it ?
85. Bhadroar, N. E. of Mhowa, the capital of the Walas after the fall of Valabhipur.
86. Morvi—an old Jetwa capital (*Ind. Ant.*, II., 257),—has some old Mosques, and opposite to it is the remains of the ancient city of Bhimmor or Mordwajpuri. First half of a Gupta copper-plate grant found here much desiderated.
87. Itala, near Sarsaí in Gondal, has some old brick remains.
88. Dúngar, E. of Râjulâ, is the ancient Damankoṭ.
89. Bábrá, N. of Lâthi, is an old seat of the Bábriás; has a kuṇḍ.
90. Bhimanáth Dewal, near Práchi Kuṇḍa, has an old Temple of the Sun, and some small S'aiva Temples. (*a*)
91. Wadhwán has Temples of Ranik Deví and of Mahávira Swámí, a Jaina library, and some Wávs—one measuring 230 feet by 22; and near it, at Khamisana, are Caves (?) (*J. B. B. R. A. S.*, IV., 366; *Tr. B. Geog. S.* XIII. 51). Information required.
92. Halwád—an old temple.
93. Sita, near Drangdra, with the old tank of Chandrasar.
94. Sáyla has a fine multilateral Talâo.
95. Nânâ Gop has a fragment of a very old temple deserving of preservation. (*a*)
96. Buddhist caves have been reported as existing in a hill near Setana; in another near Khadia, S. of Junâgadh; at Hingláj near Paṭṭan; between the villages of Khadati Khan and Khamardand in the Bardás; in the Salemal Hill, N. of Bhabra; Mewarda in the hill of Kakanda; Dives'war in the hill of Mâṇḍava, near Choṭila; at Devagarhi near the village of

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Bhadali, S. of Palyad ; at Bhoeragadh, N. E. of Jasdan ; in the Jogi near Kánámátra village ; in the Pálitána Hill ; and at Dwârka, but nothing definite is known about these excavations.—(J. B. B. R. A. S., IV., 366.) Further information is required.

II.

List of Remains in Gujarat.*

1. Siddhpur, in the Baroda territory—Has the fragments of the great Rudra Mâlâ, the Kirti Stambha of which has recently been despoiled of its *toran* and the sculptures in the pediment. Deserves preservation. (*a*)
2. Mudhêrâ—The Râma Kuṇḍa and Sitâ's Chaurâ—a gem of Châlukya architecture ; but part of the remains seems to have been recently carried away. It is well worth preservation. (*a*)
3. Paṭṭan, the ancient Balhara capital—Has a few fragmentary remains among which are the Rani's Wâv ; beautiful sculptured marbles are being dug up and sold to be cut up or burnt to lime. Deserves attention. (*a*)
4. Lotes'ar, in Rádhanpur—Has four Kuṇḍas forming a cross, and a Temple of Lotes'war Mahádeva.
5. Panchásar—Is an ancient Chauḍâ capital, but no striking remains.
6. Rantoj, near Panchásar—Has S'râwak Temples.
7. Sankhes'war—Is an old Jaina Tírtha, and has some Temples.
8. Jhinjuwáḍá—Is an old Hindu Fortress, with the gateways profusely sculptured : it has also a multilateral Tank, &c. (*a*)
9. Vishroda has vestiges of an ancient Town similar to those found at Wallâ.
10. Champanir—Jamá Masjid, said to have been built by Muhammad Shah, 1484 ; it is of white sandstone, beautifully cut and set, and has minarets in front, said to be "perfect in design and taste, and beautifully decorated with carvings, and to surpass even the Jamá Masjid at Ahmadabad." "By the ravages of time the building has been injured in many places, but it has not yet lost its beauty." It is not used. Has remains of the ancient city and shrine of Kalika (T. B. L. S., I., 140.)
11. Pawagadh—Naulâkh Kothars or Domes, and Makai Kothars, said to have been built by Patai Ráwal of Champanir, and used as granaries. They are "blocks of solid masonry, having walls of considerable thickness, with domes also very thick." Details required.
12. Munjpur—Has a multilateral Tank, and a Mosque, with an inscription, of which a rubbing is desiderated. (?)
13. Waghel—Has a Temple similar to that at Mudhera ; a fine Tank ; and four-sided Pâliyas.
14. Nâl-Bauli—A Shrine of Hinglaz.

* This list is far from satisfactory.

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15. Dabhoi—Has Fortifications said to have been built by Siddharâja: the four Gates and Temple of Hira are all deserving of attention. (*a*)
16. Near Pallej there are said to be old Temples.
17. Báhucheráji—Has a Shrine of Bahucherá Mátá; an account of its origin is required.

III.

Remains in the Ahmadabad Collectorate.

1. Mirzapur, Daskroi—Nuwab Sujat Khan's Masjid.
2. Kajipor, Daskroi—Temple of Bhimanáth near Sháhíbag.
3. Kalupor, Daskroi—Sakarkhani Masjid.
4. Daskroi, outside the Astoria Gate—Ibrahim Sayyid's Masjid.
5. Khas Bazar, Daskroi—Shah Khupai Masjid.
6. Jamalpur, Daskroi—Khan Jahan's Masjid.
7. Dariyapor, Daskroi—Mota Shahi Bagh, 1455; Fúti Masjid; Chhota Shah Bagh.
8. Suḍhala Khámdaral, Daskroi—A place of Hazarat Shah A'lám.
9. Vadhuva, Daskroi—'A place of Hazarat Kutwe A'lám.'
10. Jamalpur, Daskroi—Nuwab Sujat Khan's Rozah.
11. Rajpor Gomtipur, Daskroi—Bíbí Jíní Masjid.
12. Isanpor, Daskroi—Malik Isan's Masjid.
13. Dani Sunra, Daskroi—Sayyid Ahmad's Masjid.
14. Rakhyal, Daskroi—Malik Shahban's Rozah, with Wáv and Tank.
15. Jethalpur Daskroi—Rani-no Mehal.
16. Girmaṭha, Daskroi—Three Rozahs of Piraná (Sthán of Pír Imám Shah).
17. Sháháwáḍi, Daskroi—A Temple of Somanáth.
18. Vasrál, Daskroi—Temple of Sivaráy Mahádeva.
19. Adálaj, Daskroi—A fine Wáv built about 1500. (*a*)
20. Usmanpor, Daskroi—Rozah and Masjid.
21. Shahwáḍí, Daskroi—Shahari-no Mehal.
22. Dholká—'A Mosque of Balol Khan Kazi, with a Fountain and Well in it, built in the time of the Muslims, at an expense of about 1,00,000 Rupees; about 500 years old;—Multáv Talâo, formed by the mother of Siddharâja;—Khan Masjid, with minarets and arches, ruined in some places, built in the time of the Sultans at an expense of Rs. 2,00,000, about 600 years old;—Jamá Masjid, with two unfinished minarets, and dome on it, beautifully ornamented inside with sculpture, about 600 years old, built in the time of the Sultans at an expense of Rs. 2,00,000;—Tankâ Masjid with stone columns, built at an expense of Rs. 1,00,000 in the time of Sultan Firoz, about 500 years old. (See also *Bombay Government Selections*, No. xvi., p. 66.)

Three Rozas (Tombs) of Pirana includes

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23. Rânapur, Dhandhuká—A ruined Fort in which there is a Temple of Máta, and a Rozah of a Pír. (See List I. No. 80.)
24. Bhimanáth, Dhandhuká—The Temple of Bhímanáth Mahádeva; a sacred Fountain and Temple of the Sun; and a Monastery.
25. Bhadiyád, Dhandhuká—The Rozah of Pír Bhadiyadiá.
26. Adawál, Dhandhuká—A Temple of Kas'ivis'wanáth Mahádev.
27. Viramgám—Monsar Talâo, with a number of small Temples round it, and the Temples of Krishṇa and Mahádeva near by, very old;—a Masjid in the Gang.
28. Mandal, Veramgám—Jamá Masjid, Sayyid Masjid, Kazi Masjid, Gangá or Ganjni Masjid, Waves'war Talâo, and Rajgarhi Fort.
29. Parantej—Jumá Masjid; Banch Wâv, Randal Wâv; and Temple of Malakés'var Mahádeva on the Bokhá.
30. Háslapar, Viramgám—A Temple of Mahádeva.
31. Daulatábád, Parantej—Ruins of a Fort built in the time of the Sultans.
32. Harsol, Parantej—Ruins of a Fort built in the time of the Sultans.
33. Maqarbá, Sánad—'The Rozahs of Báwá Alisár and Báwá Ganja Baksh. They are very old, but admirably built, and contain much perforated lattice work. The village of Odáj is given in Inám for their maintenance.'
34. Goghá—The celebrated Makám of Piráṇ Pír; some Caves in the neighbourhood; and the Sonariya Tank, attributed to Siddharája, about 1130. (*Ind. Ant.* III. 278.)
35. Kudá, Goghá—The Temple of S'ikotar Mátá.
36. Patodra or Morga, 3 kos from Daulat—A large Temple. (Mentioned *Bombay Government Selections*, No. XVI., p. 61.)
37. Ahmadâbâd: its mosques, &c., are known so far as they are described in Hope's *Architecture of Ahmedabad*; Brigg's *Cities of Gujarashtra;* Forbes's *Oriental Memoirs &c.* (*a.*)

IV.

Remains in the Bharoch Collectorate.

1. Bharoch—Jamá Masjid—probably constructed previously to the reign of Ahmad Shah; entirely built of stone, with domes; used mostly as traveller's quarters by Muhammadan mendicants; is falling into a dilapidated condition.—The Jamá Masjid is a magnificent specimen of an early Mosque, composed almost entirely of pillars taken from Hindu Temples, on the site of one of which it stands. (J. B. B. R. A. S., X., 19.)
2. Bharoch—Báwá Rehen Saheb's Dargah in the Dungri suburb—in a very ruinous condition. "The Rozah of Báwá Rehen is a fine building."
3. Bharoch—Madrasa Dargah. "The pillars are Hindu."
4. Bharoch—S'ethji's Haveli in Lalubhai's Chakla, built in 1790.

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5. Bharoch—Old Tomb of Sayyid Idrus.
6. Sháhábád, Bharoch—A Jain Apásará, in which there is an image of Pârs'wanâth.
7. Ekasál, Bharoch—An old Temple of Mahádeva.
8. Kasak, Bharoch—A great Tírth, with Temples of Mahádeva.
9. Kalamivagá, Bharoch—A Temple of Sindhawái Mátá and Ambáji. Old Temple of Somanáth near the Jodés'wari gate, and the Sthán of Bhriguṛishi.
10. Bhaḍabhut, Baroach—A Temple of Bhaḍé'swar Mahádeva.
11. Kadod, Bharoch—A Temple of Tavarés'war Mahádeva, the seat of the late Jatrá of Tavará.
12. Pariej, Bharoch—An old Tomb of Báwá Rustam Sáheb.
13. Makalumpor, Bharoch—A Temple of Mahá Rudranáth Mahádeva.
14. Pangalés'war, Bharoch—The old Sthán of Kabirji, with his image, and a very old and large Vaḍ (Banian) tree.
15. Kavi, (*Sansk.* Kâpika) Jambusar—S'râwak Temples, "built of chunam with domes and steps outside to top": at present in use and in good condition. "The two fine Temples here are comparatively modern, but have magnificent sets of ancient idols from previous Temples." This is an old Jaina Tirth. Further information wanted.
16. Kalak, Jambusar—An old Temple of Mahádeva.
17. Chhidará, Jambusar—An old Temple of Mahádeva.
18. Nadadá, Jambusar—Temple of Reṇuká Mátá.
19. Vijalapor, Jambusar—A Temple of Bahucharáji Mátá on the Narmadá.
20. Alí, Jambusar—A Temple of Nilakanṭh Mahádeva, and a Well, in the upper part of which there is an image of Bhiḍabhanjan Mahádeva in a cell.
21. Shukla-tírth—Omkáres'war Mahádeva's Temple.
22. Gandhar, Wagra Taluka—S'râwak Temple, built in 1619, with a sunk storey, and a fine idol in it.* The wooden pillars and splendid set of idols in one Temple are from previous Temples destroyed when the Muhammadans plundered the place. "There is some engraved work in the Temple."
23. Livárá, Vágrá—A Mosque.
24. Dimbál, Vágrá—A Temple of Limbés'war Mahádeva.
25. Lakhigám, Vágrá—A Temple of Loṭaṇés'war Mahádeva.

V.

Remains in the Surat Collectorate.

1. Surat—Tomb near the Mosque of Mirza Shami in Mulaná Chakla, constructed in the 16th or beginning of the 17th century, of stone, and in the style

* "All the above (Nos. 1, 2, 3, 5, 22) are worth photographing; in some cases for their intrinsic beauty, and in others for their value as connecting links in tracing up the history of Architecture." —*Assist. Rev. Com.*

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of the later Muhammadan tombs at Ahmadábád. The windows are of perforated stone, and the reticulated interiors of the cupolas are of rare beauty. At present it is in a dilapidated and filthy state. The old Palace of the Nawáb, the old English and Dutch Tombs, and the Rozahs of the Bohrah high priests, (J. B. B. R. A. S., VI., 146; VIII. cxlii, cxlv.) (*a*)

2. Sajod, Ankalés'war—A Kuṇḍ and old Temple of Siddhés'war Mahádeva.
3. Pardimukhá, Ankalés'war—Old Mosque of Pír Sultán Sáhá Dáud.
4. Randel—The Munshí's Mosque, apparently a small Jain Temple converted into a mosque as it stands. It must be of great age, and is remarkable as being of wood. In the Kharwa's Mosque, too, the wooden pillars are Jaina.
5. Jigarapará, Orpáḍ—An old Temple of Gururáj Mahádeva.
6. Saras, Orpáḍ—An old Temple of Siddhanáth Mahádeva.
7. Morá, Orpáḍ—An old Well.
8. Bohudhán, Mándaví—A Temple of Gautamanáth Mahádeva.
9. Vághechá, Báraḍolí—A Temple of Vaghés'war Mahádeva on the Tápí.
10. Khali, Valod—A Temple of Kedárés'war Mahádeva.
11. Jalálpur, Supá—A Temple of Purṇés'war Mahádeva.
12. Eru, Supá—Temple of Mahálakshmí Mátá.
13. Vijalpor, Supá—Temple of As'ápurí Mátá.
14. Kalamaṭhá, Supá—Temple of Chandiká Mátá.
15. Dandi, Supá—Tomb of Bibí Sajaní.
16. Kachholi, Supá—A Temple of Gangéshwar Mahádeva.
17. Majigám, Chikhali—An old Temple of Malikárjuna Mahádeva.
18. Pardí Sandavojir, Balsáḍ—A Temple of Satí Mátá and Biles'wara Mahádeva.
19. Saron,
20. Udam,
21. Goragim, } Balsáḍ—Temples of Máta,—character unknown, probably unimportant.
22. Bhadeli, Balsáḍ—A Temple of Hingláj Mátá.
23. Bighari, Balsáḍ—A Temple of Mátá.
24. Chikalá, Balsáḍ—A Temple of Agáshí Mátá.
25. Abarámá, Balsád—A Temple of Tadakés'war Mahádeva.
26. Párnér, Balsáḍ—An old Temple of Mátá on the hill.
27. Laváchhá, Pardí—An old Temple of Udárés'war Mahádeva, and a Kund in the channel.
28. Kuntá, Pardí—An old Temple of Kuntés'war Mahádeva, and a Kuṇḍ.
29. Maṇod, Pardí—An old Temple of Máṇḍés'war Mahádeva.
30. Valsáná, Pardí—An old Temple of Rámés'wár Mahádeva, and three Kuṇḍs of Gangáji.
31. Umará, Pardí—An old Temple of Somanáth.
31. Udwádá, Pardí—The old Fire Temple of the Parsis. (*Ind. Ant.*, I., 213). (*a*)

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32. Katáragám, Chorási—An old Temple of Kantárés'war Mahádeva.
33. Kulapáḍá, Chorási—An old Temple of Ashvanikumár Mahádeva. (*a*)
34. Unâi, with hot springs (*Ind. Ant.*, I. 142). (*a*)

VI.

Remains in the Kaira Collectorate.

The information available respecting remains in this district is extremely meagre.

1. Dakor—Temple.
2. Wartal—Swami Narayan's Temple.
3. Matur—S'râwak Temple, recent.
4. Khambay—Jamá Masjid, much out of repair; and S'râwak Temple (J. B. B. R. A. S., III. ii. 218),—information wanted respecting remains here.
5. Sojali, Mahmudabad Taluka—Rozah of Mubárak Sayyid, one of the finest Muhammadan remains in Gujarat.
6. Some very fine old Wells at different places in the districts. The Phir Well, a mile from Mahmudabad, is a splendid stone construction of the time of Mahmud Shah, 15th century.
7. Khéḍa—(J. A. S. B., VII. 348, 908, 966, 978; Prinsep, I. 257, 262; II. 70; J. R. A. S., I. 247; J. B. B. R. A. S., II. 22; III. 2,101),—information required.

VII.

List of Remains in the Ahmadnagar and Na'sik Zillas.

The information respecting these remains is very defective.

1. Fort of Nagar.
2. Ahmadnagar—Alamgir's Dargah, A.D. 1707; and Tombs of the Nizam Shahi Kings. Faryabagh and Bhishtî Bagh palaces and mosque in the latter, and Damrî Masjid.
3. Mehekri, Nagar—Salabat Khan's Tomb, commonly called Chand Bibi's Mahâl,—a spacious building on a hill.
4. Khedgáon, Nagar—a Temple of Devî, whose Jâtrá is on Chaitra Shudh 15th.
5. Párnér—Sangames'war Temple built of very large stones; and a Bauri near the Masjid, south of the Nagar Gate,—These deserve attention.
6. Palshi—Mandevi—Two fine modern temples.
7. Dhoke, near Tâklî, Parner—Dhokes'var cave, a large hall and two cells superior to the Harichandragaḍ caves.
8. Vaḍgáon Daryá, Párnér—Temple of Dharyábái on the south. Natural caves modified, but of no interest.
9. Ditan, S'rîgond—Temple of Nimráj Báwá, Jâtrá on S'ivrátra day.
10. Sidhtek, Kharjat—A Temple of Ganpatí.
11. Deva Dáwtuné, Jamkheḍ—A Temple of Khanḍobá.
12. Kopargáon—Temples of Sukles'war, Kachés'war, and Vishṇu. Comparatively recent.

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13. Kokamthan, about 5 miles from Kopargáon—A curious Temple of S'iva after the Hemádpanti style, with fine ceiling,—deserving examination.
14. Kumbhâri, Kopargáon—A Temple after the Hemadpánti style, with fine ceiling,—deserves examination.
15. Korhâle, Kopargáon—Two fine Wells after the Hemádpantí style.
16. Talegaum-Male—A Temple of Shaní.
17. Kánhegaon, Kopargáon—A Temple of Narsiñha.
18. Vamadi, Kopargáon—A Temple of Vajaba.
19. Kasre, Kopargáon—An old Well curiously wrought after the Hemádpantí style
20. Ránjangáon, Kopárgáon—A Tank with rampant *grásdas* on the gokhlês.
21. Vasé, Kopargáon—A Temple of Behári Sáheb Pír in the middle, and one of Máruti on the East, and in the suburbs of the town a Stone Tower.
22. Ráhel, Kopargáon—Two Temples of Râmchandra—one in the town, and the other in the neighbouring jungles; also a Temple of Murlídhar;—probably all recent.
23. Puntámbe, Kopargáon—Temples of Kâs'ivishvés'war, Jagadambá, Chágdeva, Bâlâji, Kâlbhairava, Râmachandra, Keshavrâja, Gopal-Krishna, Vithal Anapurná, Badrakális'ankar, Trimbakés'war, Rames'war, Mahárudra S'ankar, Ahilyábái's Ghát, and Shivram Dumali's Ghát,—information needed:—probably recent.
24. Ukhadgáon.—Kopargáon—Temple of Deví.
25. Ankolá—Temples of S'rigangátharés'war Mahádeva, Náráyanés'war Mahádeva, Siddhés'war Mahádeva, and Kám. One temple, Siddheshwar's, is *very old*, curious, and much filled up with earth: it is in the form of a cross, elaborately wrought, (J. B. B. R. A. S., III., ii. 85). S'riranga's is a modern temple.
26. Tirde, Ankolá—Stable for Elephants in ruins, in the hill-fort.
27. Tahakári, Ankolá—A Temple of Deví, after the Hemádpanti style, now in a ruinous state.
28. Ekdare, Ankolá—Two Caves on Mahákáli Hill. (?)
29. Ratanwádi, Ankola—The river Prawara takes its rise from a small architectural work. A Temple of Annutes'war Mahádeva after the Hemádpanti style, now in a ruinous state.
30. Kothûlmukunji, Ankolá—A Temple of Jogés'war Mahádeva, Hemadpanti.
31. Harichandragarh Pânchanái, Ankolá—Caves at Háris'war hills contain the temples of Kedárés'war Mahádeva, Harichandra, and Ganpatí; also a Kushávart (this is the Linga Cave) in a ruinous state.
32. Mhála Deví, Ankolá—A Temple of Khandobá.
33. Agar, Niphár—A Temple of Madhyamés'war Mahádeva.
34. Kolaré, Niphár—A Temple of Mahádeva and a Dharmas'álá.
35. Sarvodwane, Niphár—A Temple of Lakshamí Náráyan, with a Sabhá Mandap.
36. Chanvad, Chanvad—A Temple of Renuká Deví, and a Jaina Temple hewn in the rock to the east of the town.

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37. Sinnar, Pali—Temples of Gondes'war and Ahes'war after the Hemádpanti style (J. B. B. R. A. S., III., ii. 86.)
38. Anjana Hill—Extensive remains of *very* ancient Temples (J. B. B. R. A. S., III., ii. 86.)
39. Gotan, Mewasi—A very ancient Temple. (*Ib.* p. 87).
40. Mirí, Sheogaon—Another very old Temple. (*Ib.*)
41. Ankai Tonkai, Patod—Caves with sculptures, reported to be worthy of delineation. (*Ib.* p. 69.)
42. Tokâ on the Godâvari near Peiṭhan (*Ib.*) Has ancient remains. Information wanted.
43. Násik—Temples of Shri Rám Panchávati, A. D. 1782; of Rameshwar Mahádeva, 1724, endowed; and of Sundar Náráyan, 1748, under Pujaris appointed by Government (J. B. B. R. A. S., III., ii. 87.) (*a*)
44. Pándu Lena, 4 miles from Násik—Buddhist Cave Temples (*Tr.* B. L. S. III. 526; J. B. B. R. A. S., III., ii. 65; IV., 467; V., 35, 382; VII., 37; Bird, *Hist. Res.* 61.) (*a*)
45. Shinar, Násik—Jaina Temple in the Hemádpanti style, said to have been built about 1450 A. D., a very handsome Temple, but rapidly falling to ruin. Old structural Temple said to be Buddhist.
46. Trimbak—Temple of Trimbakes'war, built by Rama Saheb Peshwa in 1770, endowed and under the care of Pujâris (J. B. B. R. A. S., III., ii., 85).
47. Palharḍe, Násik—Rock Excavations,—information wanted.
48. Râmsej, near Násik—Caves (J. B. B. R. A. S., III., ii. 69).
49. Wana-diudori, near Násik (J. R. A. S., V., 350.)
50. Karbé, Báglaṇa—A Temple dedicated to Dudheswar Mahâdeva, with a small Tank.
51. Devalané, Báglana—A Temple to the north of the village, built of stone in the Hemádpanti style.
52. Saṭáné, Báglana—Temples of Deví, Mahâdeva, Khanḍoba, and Máruti. A Jatrá is held in December.
53. Pimpaladaré, Báglana—Temples of Viṭhobá and Khanḍobá.

VIII.

c Remains in the Puna Zilla.

1. Puṇá, Havelí—A Temple near Nágajhari, Bhaváni Peṭh—A Temple of Bhaváni—West of Puṇá is a very fine old temple of Sangameshwar.
2. Bhámburde, Haveli—A Brahmanical Cave. (*Jacquemont, Voy. dans l'Inde*, III., 584, and pl. 80.; J. B. B. R. A. S., III., ii. 65,107.) (*a*)
3. Parvati, Havelí—Temple of Pârvati. Jâtrá in honour of Kârtiká Swámi. (*a*)
4. Páshán, Havelí—An old Temple; has a Jâtrá and Melá in honour of Somés'war Mahádeva.

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5. Hingaṇe Khurd, Haveli—Temple of Viṭhoba Deva.
6. Rávet, Havelí—A small Temple; has Jatrá and Melá in honour of Dharma Rájá.
7. Kheḍ—Has a Temple of Vishṇu.—Recent.—Jatrá held in honour of Vishṇú Mosque and Tomb of Dilawar Khan.
8. Bhoragiri, Kheḍ—Temples of Mahádeva called Bhimas'ankar, built by Náná Phaḍnavis; and Caves (*J. B. B. R. A. S.* III. ii. 106) Information wanted.
9. Ayarâ (?) Caves: (J. B. B. R. A. S.. III., ii. 106),—information desiderated.
10. Chákaṇ, Khed—Fort built by Maliktut Tijar.
11. Kadûs, Kheḍ—A Temple of Mahádeva called Kales'war. When and by whom built?
12. Dhonḍ, Bhimathadí—A Temple built by Sukaṭaṇkar,—recent. Jatrá held in honour of Kála Bhairava Deva.
13. Kurakumbha, Bhimathaí—An old Temple. Jatrá held for ten days in honour of Phirgáí Deví.
14. Nánagánw, Bhimathaḍí.—An old Temple. Jatrá held in honour of Rásái Deví.
15. Páragáñw, Bhimathadi—An old Temple, where a Jatrá is held in honour of Tukái Deví.
16. Sirasuphal, Bhimathaḍí—An old Temple of Sirsái Deví, and Jatrá and Melá held in her honour.
17. Válakí, Indápur—A Tomb of the Santabáwá near the junction of the Nirá and Bhimá.
18. Varavande Bhimathadí—An old Temple.
19. Junnar, Nanaghát—Several series of Buddhist Cave Temples. (*Ind. Ant.*, II., 10, 43; *Mem. Arch. Sur.* No. 2; *Trans.* B. L. S., III., 526; J. B. B. R. A. S., III., ii. 62; V., 160, 428; IX. cxix; J. R. A. S., IV., 281) (*a.*)
20. Púr, Junar—Temple of Kukades'war, of the Hemáḍpanti style, in the jungle in good condition.
21. Shailarwáḍá, Máwal—Buddhist Rock Excavations; and also at Kondaṇa to the north of it (J. B. B. R. A. S., III., ii. 54),—information needed.
22. Vadgáṇw, (?) Máwal—A Monolithic Temple, with inscriptions, near the village of Idrámatí on the way to Junar. (Exact locality required—at Taramati ?) (J. B. B. R. A. S., III., ii. 65.)
23. Buddhawáḍi and Bamachandra, } Said to have Buddhist excavations—
24. Vehergánw (North), } (J. B. B. A. S., III., 55),—information required.

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25. Kârla, Bhâjâ, and Bedsâ—Well-known Buddhist Caves; the Chaitya at Kârla, being the finest, and that at Bhâjâ the oldest in Western India. (*Tr.* B. L. S., III. 527; J. B. B. R. A. S., I., 438; III., ii. 48, 62; IV., 372; V., 152, 159, 378, 381, 386, 426; J. R. A. S., VIII., 57, 222; Lord Valentia's *Travels*, II., 165.) These all deserve preservation. (*a*)

26. Deogarh, and Dadura.
27. Dalewâḍi (? Purandar).
28. Gomuza.

} Some small Caves.

29. Jejurí, Purandar—A fine temple of Khanḍobá built by Ahalya Bâi, and two tanks A.D. 1755, on a hill.
30. Sonorí, (Malhargaḍ ?) Purandar—Ruins of a Fort belonging to the Pansis.
31. Bor—Several Temples never visited by Europeans, in the territories of the Sachiva. Inquiry should be made.
32. Málsiras, Purandar—An old Temple of Bhules'war Deva on a hill, the Pant stone idols of which were destroyed by the Mughuls.
33. Púr, Purandar—An old Temple of Náráyaṇés'war Mahádeva, built in the time of the Mughuls.
34. Pálasadev, Indápur—A Temple of Mahádeva.
35. Roṭi, Indápur—A Temple of Tukái Devi, built by Pálaskar Médhé Kulkurṇi.

IX.

Remains in the Thana Collectorate.

1. Kalyân—Temple of Amranâtha, at the village of Ambarnâth or Amranâth, 4 miles south of Kalyân: a fine temple of the style of the 9th or 10th century. Though small it is richly carved and of great interest as a good type of its age. In a return sent in to Government, however, it was described as "constructed of stones, decorated with sculpture and carved work; in a dilapidated condition.... These remains do not possess much merit in an architectural point of view" (!!) (*Jour. B. B. R. A. S.* III. ii. 348; IV. 374; IX. 219; cvii, cxxxviii; also *J. R. A. S.* V. 177; *Ind. Ant.* III. 316) (*a*).
2. Vasâi or Bassein—Ruins of a Fort and of several Churches built by the Portuguese, some of them of considerable interest. (*J. B. B. R. A. S.*, I. 34.)
3. Agási, Vasaí—A Fort built by the Portuguese called Arnálá. Caves are *said* to exist in the neighbourhood. (*J. B. B. R. A. S.* III. ii. 47.)
4. Tulsi, Sáshtí—Near this are the Kánherí Rock Temples, and on the island of Salsette are also the rock temples of Jogeshwari, Amboli, Montpezir, and Magáthánâ. (*Tr. B. L. S.*, I. 41, III. 527; Ousley's *Travels*, I. 77; *J. B. B. R. A. S.* III. ii 36; IV. 132, 369, 464, 470; V. i.; VI. i. 116 157; *Archæologia*, VII.; Du Perron, &c.) (*a*).
5. Elephanta Caves—These are well known. (*a*)

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6. Gaur Kamati, Karjat—Excavations known by the name of 'Bhingarh' containing a circular hall and a narrow passage leading to it. More details needed.
7. Khotala Hill, (Kampuli?) near Puta, Karjat—Cave Temples—a temple, a hall, twelve cisterns, a pedestal and a flight of steps, all hewn out of the solid rock.
8. Ambeoli, Karjat near Jambrug—Excavations,—small Temples dedicated to the Hindu Gods Mahádeva, Murlidhar, Viṭhoba, and Râm Lakshman, besides seven rooms and a cistern, all hewn out of the solid rock. (*J. B. B. R. A. S.*, III. ii. 105.)
9. Hal Khurd, Karjat—In a hill near are rock excavations, consisting of seven rooms and a cistern hewn out of the solid rock ; one of the rooms has in it a few Hindu idols. More details required.
10. Jambrug, Kothalagaḍh—Cave excavations. (*J. B. B. R. A. S.*, III. ii. 45.)
11. Kondána, near the foot of Rajmáchi Hill—A Vihara similar to Karlé, with other interesting Caves. (*Ib.* and IV. 141.)
12. Korle Fort—Portuguese (*Ind Antiq* III., 100, 181).
13. Rewadanda, Alibagh—Ruins of large Portuguese buildings containing Churches, built by the Portuguese between 1630 and 1700. 2 miles N.E. are two Buddhist Caves (*Herris's statistical account of Kolaba.*)
14. Agarâwa Mahammadan mosque and Hamam Khana.
15. Chaul—Many temples, tanks, &c., (*Ind Antiq*. III., 100, 181, 214, 322).
16. Alibágh—Two Forts, built by the Angria; the Kulaba Fort containing the ruins of some fine Temples—good examples of Maráṭha architecture. In the town a fine Temple, dedicated to Viṭhobá.
17. Vaḍavli, Bhewandí—There is a celebrated modern Temple here of Vajrábái, where a Játrá is held in Chaitra.
18. Peṭh Mahuli, Sháhápur—At the foot of a most striking mountain, on the summit of which are the remains of a fine old Fort, with some Hindu and Mahammadan remains and inscriptions.
19. Maháḍ—An old Fort and two Buddhist Caves. (*J. B. B. R. A. S.* III. ii. 43.)
20. Pala, near Maháḍ—A Buddhist Vihara, cells, and inscriptions. (*Ib.*)
21. Kulgánw, Maháḍ—Vihara and cells, with inscriptions. (*Ib.*)
22. Kudá, 4 miles west of Thal—A magnificent series of 22 Buddhist Caves, four of them Chaityas, with 18 inscriptions. (*Ib.* and IV. 141.)
23. Phaitan, N. of Chipalun—Cave undescribed by any European or competent scholar.
24. Lonâḍ, E. of Bhivaṇḍi,—a small old temple of Mahadev of the style of Ambarnáth and caves with two cells. Hindu or Buddhist ? (*Ind. Ant.* IV. 68.) (*a*)
25. Kusivali, Kalyan—Two unfinished cells.
26. Bhau Malang—Fort, Muhammadan shrine and another called the Palki—information required.

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27. Karbeli, Dehnu—A fort called Indragaḍh on a small hill—undescribed.
28. Bhivaṇḍi—Two pretty mosques, a fine 'Idgah, and a beautiful tomb of Husain Shâh. *(Ind. Ant.* IV. 65.) (*a*)
29. Gaṇes'puri, W. of Waḍavli—some sculptures of an old Temple. (*Ind. Ant.* IV. 67.)
30. Gunj—A tank, with ruins including an old Temple of Kâlkâ Bhavânî. (*Ib.*) A cave in the mountain behind.
31. Chipalun has Caves (*J. B. B. R. A. S.*, III. ii. 47; IV. 342,) of which no satisfactory information is available.

X.

Remains in the Satara Zilla.

1. Mandvê, Satârâ—A rock excavation in the hills to the south—undescribed.
2. Pates'war—6 miles W. from Satârâ—Budhist Caves. (*J. B. B. R. A. S.* III. ii. 58.)
3. Khaḍgânw, Satârâ—an excavation to the west called Morghal.
4. Rajpuri, Javli (8 miles from Wâi)—An excavation containing two Temples of Kârtik Swâmi, and two Tanks. (*J. B. B. R. A. S.* III. ii. 58.) Undescribed.
5. Indavali, Javli—An excavation containing an image of Nâga Siddha Deva—undescribed.
6. Ranadavagonden, Javli—The Hill Fort of Pratápgaḍ, with two Temples.
7. Vajré, Galdev, Moleshwar, Kussambi, Godevali, Kudala, Raigam, Anevadi, Narapadev, Tambi, Parsoda, Ghonaspur, Mahabaleshwar, Nimmethaldev, Bammoli, Bhoreni, Parvat, and Chakdev—all in Javli—are reported to have *Temples*.—Information wanted respecting them
8. Lohare Wâi—A small excavation on Palkes'war Hill. (*J. B. B. R. A. S.* III. ii. 55.)
9. Patan (where?)—Buddhist Vihara, Dahgoba, &c.—undescribed.
10. Kamal Bheiri between Karhâḍ and Kolhapur, said to have unvisited rock excavations—information required.
11. Karâdh, 30 miles S. of Satârâ,—(1) About *fifty* Buddhist Cave Temples, four of them Chaityas. (*J. B. B. R. A. S.*, III. ii. 58, 61, 108; IX. v.) (*a*) (2) The Jamma Masjid* with two lofty dome-crowned minarets stands in the middle of the town. It was built, according to an inscription in the interior, by one Ibrâhim Khân, son of Kamalkhan, probably a Thanadar in the years 1566-69, during the reign of Ali Adilshâh of Bijâpur when the kingdom of Bijâpur was still flourishing. The mosque and minarets stand on a stone platform about 50 feet square and 31 feet high; the latter rise to a height of about 40 feet above this platform, and are dome-shaped. For 8 feet they are made of stone, and the remainder of the structure is of brick-work considerably cracked and unsound. One minaret in particular is in an unsafe condition, owing to a curb

* The following, down to No. '20 Degânw', is from the return of Mr. Little, C.S., and, so far as it goes, is most satisfactory. Similar returns are much required from other tâlukâs.

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of wood, which had been inserted at a considerable height from the ground, having become rotten. The mosque itself is an ordinary stone structure of considerable size. Both it and the minarets are decorated with carving and covered with plaster, but not painted. In the mosque, on the arches and pillars, are several inscriptions in Persian and Arabic; the following are translations made by the Oriental Translator :—

(1.) On a pillar: "Ibrâhim Khân bin Kamîl Khán bin Ismael Khân, servant in the house of God."

(2.) Round a pillar: "When the assistance of God shall come and the victory, and they shall see the people enter into the religion of God by troops, celebrate the praise of thy Lord, and ask pardon of him, for he is inclined to forgive.

(3.) "During the time of Shâh Ali Adil Shâh the shelter of all the people and the shadow of the favour of God—may he continue faithful and enjoy health—and Khital (or grant) to Ibrahim Kamil Khan, a friend of the family."

(4.) On another pillar:—"The beggarly, powerless and dustlike and powerless Pehelwan Ali bin Ahmad Ispahâni, a servant of God in this house of God. Sunah 963. Titled Tuzyet Khan completed on this date. Pray for the welfare of the builder of this mosque."

(5.) An Arabic inscription on a pillar: "May God forgive its builder for the sake of Muhammad and his descendants."

(6.) An Arabic inscription on the top of an arch: "I bear witness that there is certainly no God but God, that he is only one and that he has no sharers, and I bear witness that Muhammad is certainly his servant and prophet."

(7.) There is an inscription at the foot of an arch in Kufic characters which cannot be made out,—a rubbing is desiderated.

(8.) On the top there are the following inscriptions:—"O Ali, there is nobody young but Ali. There is no sword but the 'Zul Fikr'. God send blessing to Muhammad the chosen [of God], Ali the approved, Hassan the elect (of God), Husain who became a martyr at Kerbaláh, Zainúl Abidín, Muhammad Bákar, Jáfar Sadik Musa ul Kazim, Muhammad Taki Ali Naki, Hasan Askári, Muhammad Madhi: the most high and glorious God hath said. But he only shall visit the temples of God who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of the number of those who are rightly directed." "Do ye reckon the giving drink to the pilgrims and the visiting of the holy temple *to be actions* as *meritorious as those performed* by him who believeth in God and the last day and fighteth for the religion of God? The most high and glorious God hath said—regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayer of daybreak is borne witness unto

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by the angels, and watch *some part* of the night in the same exercise as a work of supererogation, for peradventure the Lord will raise thee to an honourable station. And say—O Lord, cause me to enter with a favourable entry and cause me to come forth with a favourable coming forth; and grant me from thee an assisting power."

12. Tasgânw—In the town of Tasgânw, on the southern border of the Satârâ Collectorate, is a temple of considerable size and celebrity, dedicated to Ganpati. It was begun in 1779 by Parushram Bhau Bhât, and finished in 1799 by Appâ Sâheb, his son. It consists of a courtyard and a temple inside. The most striking feature is the *gopura*, or tower over the principal entrance to the court-yard, consisting of seven storeys, gradually decreasing till they culminate in a mere ridge. The lower storey is of stone and the remainder of brick. In the courtyard is the temple itself over which is a brick spire. The body of the temple is of stone undecorated with sculpture, but on the walls outside are rude paintings of mythological subjects. In the temple there are images of Ganpati, Vishṇu, Sûrya, and a goddess, and some of the devotees reside in the courtyard.

13. S'inghapur—About 44 miles east of Satârâ, in the Mántaluka, the scene of a large yearly Hindu festival held in honour of Shambu Mahádev, to which as many as 40,000 people go. The temple is on a hill, and thus forms a striking object from some distance. It is built on a plan similar to that of many of the temples of the Dekhan, and consists of a courtyard, an antechamber, and an idol chamber. It was built in 1708 by one Baswant Raikhogai in the time of S'ivaji II. The courtyard is an oblong about 129 feet long and 92 broad, entered from all four sides by gateways, and contains, besides the temple proper, various small rooms, a *nagar-khâna*, and a small temple of Nandi. The temple itself consists of an oblong antechamber, 46 feet by 49, entered from the north, south, and east by three small doorways, about 3½ feet square. To the west is another doorway, 4 feet broad by 6 feet high, communicating with the idol chamber. This room is about 11 feet long and broad and 17 feet high, and in it is the image of Mahâdeva Shambu. Over the temple is a spire of brick, the rest of the temple being of stone; throughout the temple are carved images of gods and mythological beings, and there are also coloured representations of animals.

14. Mahuli is about 2½ miles east of Satârâ: owing to its situation at the confluence or Saṅgam of the Krishṇa and Yenna rivers it is considered a place of great sanctity, and the dead from Satârâ and the surrounding villages are brought there to be burned. It is divided into,—

(1.) *Kshetra Mahuli* on the east bank of the Krishṇa in British Territory.

(2.) *Wasti Mahuli*, on the west bank of that river, is the property of the Pant Pritinidi, by whose family most of the temples were built. (1.) Descending the river the first temple that meets the eye is one on the east bank in Kshetra Mahuli, dedicated to Râdha S'ankar. It was

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built about 1825 A.D. by Tái Sâheb Sachiv, the great-grandmother of the present Bor-panth. This lady is now about 90 years of age and lives at Wái, where she is much respected for her many virtues. The temple stands on what is called the Girzi Ghát, a long handsome platform of stone built by one Bapu Bhat bin Govind Bhat about 1780 A.D. It is of basalt, and consists of a shrine and vestibule, or, perhaps as it ought to be called in this instance, a verandah supported by three small horse-shoe scalloped arches. The dome is of brick and, as far as it has any mathematical form at all, is conical; but it is broken up into gradually diminishing rows of stucco ornamentation, in which are niches filled with images. On each side of the entrance there is a *dipmal*. (2.) On the same side of the river the Temple of Bhules'war Mahâdeva built about 1742 A.D. by S'ri Patrao Pant Pritinidhi. The absence of Muhammadan or Saracenic forms shows that it is much older than the last. It consists of vestibule and shrine, but the vestibule is square or nearly so, and has no opening but a low door. The roof is supported by a few pillars, each of which is in alternate portions square, round, or octagonal. The front is about 30 feet long, and plain. The sides gradually contract by a series of offsets, which run up nearly to the top of the dome, so that the back wall is only 5 or 6 feet long. With the exception of the upper portion of the dome, which is of brick covered and ornamented with stucco, this temple is built of grey stone. It has a very solid appearance. It is not enclosed in any way. The bull is so close to the door of the vestibule that there is hardly room to enter. It is surmounted by a square stone canopy supported on each side by a broad low pointed arch, and its style seems to indicate a later date than the temple. In front are a few tombs where Gosâvis and other holy men have been buried. The Ghát near this spot was built by Anandrâo Bhivrâo Deshmukh Angaparkar about four years before this temple.

(3.) The next is on the same bank as the last two, but some distances from them and the village, and close to the Satârâ and Kodegáńw road, which in fact skirts it. It was built and dedicated to Rámés'war by Parashuram Náráyan Angal of Dehgáńw about 1700 A.D. Looking at it from the opposite bank the chief object that attracts the observer's notice is the very fine flight of steps leading up to it from the river-bed. One flight with its board platform was commenced by Baji Rao II., but never finished. Though forming part of the whole structure, it would lead, if finished, rather to the side of the temple than to the temple itself. The other flight begins nearly where the first leaves off, and at an angle of it, and is said to be also the work of Parushram Angal. Half way up it on either side is a small cloister of two arches, which would be perfectly round but for a small niche in the keystone. The roof is domed and formed by concentric layers of stone, each projecting over the one below, and so diminishing in circumference till only a small hole is left sufficient to admit one stone. At the top of the steps are two *dípmâlas*, one on either side; on the right is a small shrine with

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an image of the Trimurti. In front is a bull with his face towards the door of the vestibule. He is very richly ornamented with chains and bells. Between his feet is a small *linga* overshadowed by the cobra, with two women paying adoration to it. The canopy is supported at the corners by pillars, which are square and round or octagonal in alternative courses. Above is a low octagonal dome on two courses—the lower plain, the upper with a few figures. Above this, again, is a representation of the lotus, but the stucco has been washed off. The doorway consists of a porch of stone supported on half pillars. The vestibule is too small to require any support for roof. The only light it receives is from the low door by which it is entered. There are three domes: the lowest is over the vestibule; next comes one a little higher; and adjoining it the highest of all. They are, as usual, of brick and stucco surmounted by a representation of the lotus. Behind the temple is a cloister of fine arches like those already described. A small door leads into a shrine with five small figures in black basalt. The central one seems to be a representation of S'iva and Párvati. At one end is Hanuman in an upright position with hands clasped together.

(4). Temple of *Sangames'war Mahádeva* is, as its name indicates, close to the junction of the two rivers, on the west bank of the Krishna and the north bank of the Vena and nearly opposite No. 2. From the bank of the Krishna two flights of steps lead up to the courtyard wall, in which there is a small door opening into the quadrangular court in which the temple is situated. The temple consists of a small open verandah, in which there is a roughly executed painting of Lakshmí, a vestibule, and shrine. In front is the sacred bull under a canopy supported by four pillars. The breadth at the back is gradually diminished by a series of offsets which are carried up into the dome. The architecture is pure Hindu. The pillars are round or octagonal and square in alternate courses, and the roof is formed of long stones which stretch diagonally from pillar to pillar so as to form a series of lozenge or diamond-shaped spaces, filled in with square stones of less size. The flying buttresses to the platform of the sacred bull and the top of the dome deserve notice. As usual the body of the building is of basalt and the dome of brick and stucco, like No. 2. It is said to have been built by S'ripat Râo Pant Pritinidhi, and its date may be approximately fixed at 1679 A.D. Just below this temple and at the actual junction of the rivers is a triangular spot of ground occupied by several tombs built over the burial-places of a Gosain (named Bans'apuri) and his disciples. The largest, under which the Gosain himself is said to be buried, is an octagonal building of grey basalt, surmounted by a low dome. The sides are open, and the triangular heads of the openings are scalloped and richly carved above; a broad ledge is carried round supported on elegant scrolls. Inside is a *linga* and sacred bull. The next in size is square with a horse-shoe opening about 6 feet high and carved pilasters on each side. The dome is of brick and white plaster fluted, *linga* and bull inside. The third is a mere canopy supported on square pillars

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over the *linga* and bull; the dome is fluted. There are two others which do not deserve any special notice.

(5). *Wishves'war Mahádeva*, the largest of the Mahuli temples on the south side of the Yenna, at its confluence with the Krishna, is said to have been built by S'ripat Râo Pant Pritinidhi about 1735 A.D. It is of basalt, and enclosed by an irregular-shaped courtyard, open on the side of the river, from which it is approached by a flight of steps. The high platform on which it is raised, the low colonnade which runs round the greater part of it, the short thick pillars in alternate courses of round, octagonal and square, the lozenge-figured stone roof, the breadth increasing from the front by offsets, and then decreasing in a similar way behind, show that it is a building of purely Hindu architecture. The length from back to front is about 50 feet. The greatest breadth is 20 feet, the least 5 feet. The interior consists of vestibule and shrine. In the wall of the former there are two images of Ganpati and Lakshmî respectively. The latter is of marble. The dome is of the usual material. The squareness of the form in this and other domes of the same period contrast with the round domes of a later one. The animal forms, carved in the capitals of the pillars and the cornices, deserve notice. The sacred bull is on the usual platform surrounded by a canopy, and octagonal dome the niches of which are filled with mythological figures, and are divided from each other by figures of men on elephants. On two sides of the courtyard are cloisters with broad low pointed arches and square pillars. The Hindu name given to them show that they are intended, not for exercise and religious contemplation, but for the more homely purpose of cooking, or, in a more extended sense, as hostelries for visitors to the temple. On another side there is a building of a similar kind but incomplete. The arches of it are narrowed and more pointed. It remains to be noticed that at the entrance of the vestibule is a fine bell on which I could not discover any writing, but the date, in English figures, of 1744. I could not glean any information as to its history; but it was, I suspect, taken by the Marâṭhâs from a Portuguese church in the Konkan. In one of the temples on the Krishna at Manauli, near Wái, there is a bell which is said to have been presented by the builder of the temple, the great Nânâ Phadnavis. There is a tradition in that case that it was taken from the Portuguese, a tradition which is almost converted into fact by the inscription "Bene sonantibus cymbalis laudate Dominum."

(6). Temple of *Râmchandra* at the back of the last, to which it is very inferior in every respect: it is of basalt, and said to have been built by Trimbak Vishvanâth Pete in 1772 A.D. It is very small, and consists merely of verandah and shrine. In the latter are figures, in brass, of Râona Laksman and Sitâbâí. The wall behind them is panelled with broad low arches and painted with flowers, &c. The dome consists of only two polygonal courses.

(7). Temple of *Vithobá* built by Jotipant Bhagwat of Chinchnera about A.D. 1730. It originally consisted of a small verandah with carved

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wooden pillars opening into the shrine by a low Saracenic arch. A hall or vestibule, with wooden pillars and door all round, was added fifteen or twenty years ago. The roof is hung with lamps.

(8). Temple of Krishnabáí, built by Krishna Dikshit Chiplunkar about 1754 A.D., does not deserve particular notice.

(9). Temple to *Krishnes'war Mahádeva* built by Krishna Dikshit Chiplunkar, about 1790 A.D.

(10). Temple to *Bhairava Deva*, built by Krishnanbhat Talke about 1770 A.D. It is on a very small scale, and consists of shrine and open vestibule or verandah with three small arches. A hall with wooden pillars like that in No. 7 has been recently added.

(11). A temple with a handsome flight of steps from the river, begun by the present Rani of Satârâ in 1865 and not yet nearly finished. It is on the right of the road from Satârâ. Besides these temples there are, on each side of the road leading to the ferry, several tombs or perhaps cenotaphs to members of the late royal family at Satârâ and others. There is some simple but handsome stone carving on one or two of them. The figure of a dog sitting, which is to be seen on one of them, is said to mark the burial-place of a favourite dog of Râja Shâhú called the "Veda Râja" from his eccentricities. It is probably the one which on one occasion he dressed in gold brocade, and exhibited in full darbâr, and for whose use he kept up a palanquin establishment. The dog had once saved him from a tiger. (*Vide* Grant Duff's *History of the Maráṭhás*, Vol. II., page 30.)

15. Satârâ Palace and Gardens.—This is a quadrangular block of buildings occupying several acres of ground, and the large open space of ground in front admits of its being seen to advantage. There is nothing very imposing about the façade, the white plastered surface of which is only broken by numerous large square windows and their wooden framework. A low verandah on wooden pillars runs along the ground floor. There is some carving about the wood work, but it is too minute to produce any general effect on the building; a gateway leads into the courtyard, round which there is a broad colonnade. The walls are covered with paintings of mythological subjects and hunting scenes. It would be tedious to go into an enumeration of all the rooms, of which there are said to be 52, as a large portion of the building necessarily consists of the apartments of the Rani and the royal retinue. On one side of the quadrangle is the hall of audience, at the upper end of which is a shrine dedicated to the great goddess of the Maráṭhás, Bhavâni. It was built by Appâ Sâheb about 1844 A.D. It is 83 feet long, 45 feet broad, and 25 feet high. The roof is supported on two parallel longitudinal rows of teak pillars, 16 in each row, with horse-shoe arches between the pillars. The roof is hung with lamps. Outside are fountains. In a small room opening from the colonnade above mentioned, are the thrones of Râjas Appâ Sâheb and Shâhu. The carving in this room is exceedingly rich. The palace,

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although apparently one building, is really two, called respectively the old and new palace. The former was built in 182021 by the Râja Pratâpsiñha. The latter, to which the rooms above described belong, was built about 1838 to supersede the Rang-mâhal, another palace of less pretensions situated immediately under the fort. The old and new gardens and pleasure-house, to which the Râja is wont to repose in the hot weather, are separate from the palace and each other. The old ones were laid out about A.D. 1824-25 by Pratâpsiñha. The house is a plain building of one storey with a large basin for fountains in front. It has one room, of which the wall and ceilings are covered with looking-glass. The new gardens, which are somewhat larger, were laid out in the same year for the Râja's brother, Appâ Sâheb. The pleasure-house is of two storeys, and has, besides the mirror room, a room hung with pictures, mostly works of native art: some, however, would seem to have been brought from England, and that, too, at no very distant date.

16. Parli is the name given to an isolated hill about 6 miles west of Satârâ. The fort at the top is called Sujangadh, and was built by one of the Emperors of Dehli about 700 years ago. Additions were made by one Naro Balál Soni, Mamlatdâr, in 1775 A.D. It is now very much out of repair: over the doorway is a Persian *inscription*, of which I am unable to give the meaning. The temple was built about 1680 A.D. by Akabái and Davákár Gosain, disciples of Sivaji's spiritual guide Rámdás Swámi, to whom the temple is dedicated and who lies buried here. Parâshurâm Bhau Shrigáñwkar repaired and ornamented this temple in 1800 and 1830 A.D., and Waijnáth Bhagwat, of Entes'war, built the verandah. It is of basalt, with dome of brick and chunam.

17. Angapur.—The temple, which is dedicated to Ganpati, was built by Anandrâo Bhiwrâo, Des'mukh of Angapur, in 1779 A.D. It is built of stone, with dome of brick and stucco.

18. Wái.—At this place there are 49 temples built by the Rásta family alone, besides others of older date; as it is obviously unnecessary to particularize each one, only those of importance are mentioned. Commencing from above, the first group of buildings is on the north bank of the Krishna, and consists of a ghát, Wádâ, and temple.

(1). The ghát goes by the name of Gaṅgâpuri, and is a flight of 12 steps. The first portion, 200 feet in length, was built by Gaṅgâdhar Râsté of cut stone in 1789. To this one Bhau Joshi added 76 feet and Bâji Râo II. 80 feet. There is now, therefore, an unbroken length of 350 feet. At the back of this is a plain brick wall through which a door opens into the street with the Gaṅgâpuri Wádâ (now the Munsif's Court) on the left and the temple of Uma Mahes'war Panchâyatan on the right. The *Wáḍâ* requires no particular notice, and is chiefly visited on account of the excellent garden of European vegetables laid out by the present Munsif, Rághvendra Kámaji. The temple on the right was, like the ghát, built by Gaṅgâdhar Râsté and about five years before it. It consists of vestibule and shrine, and is about 40 feet high. It has all the Muhammadan forms of architecture common at the period. In the

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four corners are separate shrines dedicated to Vishnu, Lakshmi, Ganpati and Sûrya;—Vishnu's is on the left on entering, and has a wooden mandap, the back wall of which is covered with figures, so are also the outer walls. The great cluster of river temples begins at some distance nearly opposite to the traveller's bungalow.

(2). A shrine with dome containing a marble bull and the image (not marble) of Mahâdeva Dhâkles'war. It stands on a low ghât 75 feet long.

(3). In a line with it, but near the bank on an upper ledge of the same ghât, is another temple to Gaṅgâ Râmes'war Mahâdeva, built by Gaṅgâdhar Râsté about 1780 A.D. It is of basalt, and consists of an open verandah with 3 scalloped arches and shrine. The breadth in front is 32 feet. The length from front to back is about 26 feet, with the dome, which is of brick and stucco with blank panels; the height is probably about 40 feet. In front is the sacred bull with a plain canopy.

(4). A temple to Ganpati built by Ganpatrâo Bhikhaji Râsté in 1762 at a cost of Rs. 1,50,000, and a ghât 163 feet in length built by Anandrâo Bhikhaji. Besides the usual verandah and shrine which is ⊂⊃ shaped, and in which is a huge image of Ganpati painted red, there is a covered court or mandap 60 ft. by 30. The roof is flat, and composed of square cut stones cemented with chunam. The walls are of the unusual thickness of 4 feet, which gives considerable dignity to the small arches, 5 on a side and 3 at the end, with which they are pieced. Except the dome, which is pyramidal or conical and of brick covered with white plaster and fluted, the material used is grey basalt. The total height is about 70 feet.

(5). Ascending the bank is a temple to Kas'i Vishves'war Mahâdev, standing in a quadrangular court 216 ft. by 95, surrounded by a wall. The temple was built by Anandrâo Bhikhaji in 1757 A.D., and consists of vestibule and shrine. Its length from front to back is 49 feet. The façade is about 28 feet from side to side. In the style Muhammadan forms prevail to a considerable extent. The spire has three rows of figures and a Muhammadan dome—the mandap of the temple—a dome. The large bull in front, under a plain canopy with plain scalloped arches, is carved out of a magnificent piece of black basalt; the bells and flowers with which it is decorated are very finely cut. The most conspicuous part of this building, however, is a covered Kunda mandap at the east entrance, the roof of which is of square stone cemented with chunam, and supported on 16 lofty pillars 10 feet apart, with neat semicircular moulded arches between them. On each side is a *dîpmâl*.

(6). Temple to Mahâ Lakshmi built by Anandrâo Bhikhaji in 1778 A.D. at a cost of Rs. 2,75,630. It is away from the river, on the east side of the bazaar. It is about 70 feet high, and consists of vestibule and shrine, which together measure about 70 feet from back to front. The façade is 39 feet from side to side. The vestibule is open in front with 2 pillars and pillasters *in antis*. The corners at the top are rounded off by scallop work. There is a trap-door in the floor, and the roof is

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formed of large slabs stretching from lintel to lintel. The mandap has 2 doors on each side, and the porch is wider than the mandap. The mandap has 5 pillars in depth with 2 (? spaces) wide and on a lower step an additional range over a stylobate approached by 3 steps and *tread*.

(7). Temple to Vishṇu, built in 1774 A.D. by Anandrâo Bhikhaji Rasté at a cost of Rs. 2,16,250. A covered court 48′ × 18′ with a roof of cut stone without intermediate support leads to a raised verandah with 3 small Muhammadan arches, behind which is the shrine. The walls are very thick, 5 scalloped arches on each side and 3 in front—a small chattri of Garud in front and a marble image.

The following temples are enumerated to complete the list of those on the river, but do not call for any special mention. The date is a clue to the style of architecture. The prevalence of Muhammadan forms may be assumed in those that are less than a century old.

(8). The temple to Mahâdeva, built by Govind Pant Velankar about 1744 A.D., east of Kâs'i Vishwes'wur.

(9). Temple to the same by Bâbâ Appâ Sâheb Saté, 1854 A.D.

(10). Temple to the same with Dharmas'ala attached by Chimanrâo Nârâyaṇ

(11). Temple to Dattâtriya, built by a mendicant named Venkoba Bâwâ in 1861 A.D. on a ghât made by Anundrâo Bhikhaji 1785 A.D.

(12). Temple to Mahâdeva by Chimanbhat Dhirulkar about 1808 A.D.

(13). To the same, built about 1760 A.D.

(14). To the same, built by Meghusham-nâyak Megrek about 1740 A.D.

(15). Temple to Vithobâ by Tai Sâheb, the great-grandmother of the Bhor Punt, mentioned as a builder of a temple at Mahuli.

(16). Temple to Mahâdeva, built by Vishṇu Bhat Dikshit about 1760 A.D.

(17). Temple to Mahâdeva, built by Venkumbhat Dhakné about 1760 A.D.

(18). The Râstias Wâdâs.—Of these there are several in and about the town of Wâí. The only one that requires special notice is the *Motí Bagh*, which is a Wâdâ about 1½ miles out of Wâí, standing in a large garden with water tower and fountains. The Wâdâ was built about 1789 A.D. by Anandrâo Bhikaji Râsté and is said to have cost Rs. 1,02,000. The interior walls are covered with paintings, the colour of which is unfortunately rapidly disappearing. The ceiling is very elaborately painted and gilded.

19. Dhom.—On the north bank of the Krishṇa, about 5 miles above Wâí, the principal temple is between the village and the river, and is dedicated to Mahâdeva. It is built of basalt, and consists of a shrine with a verandah in front of three small Saracenic scalloped arches supported on pillars about 6 feet high. The arches are covered with leaves and what appear to be fir-cones. Beyond the arches there is on each side of the façade a

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broad band of wall carved in arabesques. The height of the building, including the dome, is probably not more than 40 feet. Opposite the entrance is a bull of polished basalt under a canopy surmounted by a dome. It is seated upon the back of a turtle (which is found in nearly all the temples above mentioned) represented in the act of swimming. To complete the illusion, it is intended that the surrounding basin should be filled with water, which does not appear to be now done. Around this principal temple are four others dedicated, respectively, to Narsiñha, Ganpati, Lakshmi, and Vishnu. Several of the images in these temples are of yellow marble, said to have been brought from Agra. One, which stands outside by itself, is a representation of the S'iva Panchâyatan. Four heads look to the four cardinal points of the compass, and the fifth to the sky. The five temples were built by one Mahâdeva Râo S'ivarâma, Saukar of Puna, where his descendants now live, about 1780 A.D. A side door from the courtyard of this temple leads to a ghât built by one Nârâyan Râo Vaid about 100 years ago. On the right is a small temple to Râma attributed to Bâji Râo II. The conical dome has been broken short off by the fall of a tree. Below this, and facing the river, is a sort of cloister containing an image of Ganpati. The arches are pointed. The date probably about 1780 A.D.

About half a mile up the river is a small temple to Mahâdeva, built by the Râja Shâhu, who reigned at Satârâ between 1708 and 1750 A.D., and came to Dhom to bathe in the Krishna.

Two banyan trees at Mhusva.—There is no record whatever of the age of these trees. They are known to be at least 200 years old, and they are probably double that age. Although the centres have decayed, the outer trunks do not show the slightest signs of any diminution in their vitality. The larger tree is 450 yards in circumference; the smaller about 100 yards less.

20. Degánw, Satârâ—A Temple of S'rî Pates'war, with large Sabhá Mandap and S'ikhar.

21. Khed, Satârâ—A Temple of Vishves'war.

22. Gove, Satára—A Temple of Koṭes'war on the Krishnâ.

23. Khadgánw, Satârâ—An excavation to the west, called Morghal.

24. Varne, near Targam, Satârâ—A Temple of Bhairava.
25. Mardhen, Satârâ—A building at the Krishnâ.
26. Namb, Satârâ—A Ghâṭ.

} Details wanting.

27. Vadoth, Satârâ—A Temple of S'akuntes'war on the Krishṇâ.

28. Dhawadas'i, Satârâ—A Temple of Bhárgavaráma.

29. Yavates'war, Satârâ—A Temple of Yavates'war.

30. Ojerde, Wái—A Temple of Somes'war on the Krishnâ, and another of a Devi.

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31. Bavthan, Wái—Four Temples, and on the Krishná a fifth.
32. Lonand, Wái—One large and two small Temples.
33. Kaneri, Wái—A beautiful temple of Maruti.
34. At Veháli, Bopárdi, Kenjul, and other villages, there are said to be Temples, but of what sort is not reported.
35. Kavte, Wái—A Temple of Mahâdeva.
36. Pande, Wái—A small Temple.
37. Mandhardev, Wái—A Temple of Kalubáí on a hill.
38. Gulumb, Wái—A Temple of Meghádambari.
39. Panchwád, Wái—Three Temples.

No details given.

40. Kikli Wái—A ruined Temple, richly sculptured, on the north.
41. Jore, Wái—An old ruined Temple of Dhures'war.
42. Golwádi, Wái—A ruined Temple of Gokarnes'war.
43. Kholwádi, Wái—Vandan Fort, with a Masjid dedicated to a Pír.
44. Asle, Wái—A Temple of Deví on the hills.
45. Rahimatpur, Koregánw—Two Domes, built by Ramdul Khán.
46 Nigdi, Khoregánw—A Temple built by Raganáth Swámi.
47. Sap, Koregánw—Place of Kadam, and large well.
48. Dehar, Koregánw—Elaborate Temple of Viṭhobá in ruins,—some account desiderated.
49. Chawaneshwar, Koregánw—Two ruinous Temples.
50. Revdi, Koregánw—A large Temple of Khandoba.
51. Thadawalen, Koregánw—A Temple of Mahâkâli in the hills.
52. Thargánw, Koregánw—A Temple of Viṭhobá.
53. Nipane (Yede), Valwe—A fine Temple of Malikárjuna on a hill.
54. Machhendragádh, Valwe—A Temple of Machhendranáth.
55. Mahâbales'war, Temple (described J. B. B. R. A. S. IX. cxcv; X. 1—18).
56. Vite, Khanpur—A Temple of Revasiddha on a hill.
57. Devar Ashte, Khanpur—An old octagon Temple of Sangames'war, with three reservoirs of water.
58. Kadegánw, Khanpur—Four Temples of Eknáth, one of Mâruti, and two of Viṭhobá; one of the latter with a Mandap in front.
59. Hingangánw Khurd, Khanpur—A Temple of Mâruti, with a wooden Mandap.
60. Kadepur, Khanpur—On a hill in the jungle there is a Temple of Dongarái.
61. Shamgánw, Khanpur—A Temple in the jungle.
62. Renavi, Khanpur—A very old Temple of Shrávana Siddha.
63. Tamalês'war, Khanpur—A Temple of Tamalês'war.
64. Salgun, Khatáo—A celebrated Temple of Náganáth.

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65. Gursala, Khatáo—A large Temple of Mahâdeva.
66. Vadgánw, Khatáo—A Temple of Jairam Swámi, with a wooden Sabhá Mandap.
67. Belapur, Mân—An old dilapidated Temple of S'ankar.
68. Vajré, Galdev, Molés'war, Kusambi, Godevali, Kudala, Raigam, Anevadi, Narapadev, Tambi, Parsoda, Ghonaspur, Nimmethaldev, Bammoli, Bhoreni, Parvat and Chakdev—all in Javali—are reported to have *Temples* ; information much needed.

XI.

Remains in the Southern Maratha Country.

1. Kollápúr (J. B. B. R. A. S. II. 263, 371 ; Graham's *Report*). The Temple of Ambábái and the Palace gate-way are deserving attention ; there are also Caves in the neighbourhood (J. B. B. R. A. S. IV. 362).
2. Fort of Panhálá, containing several interesting Muhammadan structures, and Cave of Muchukanda, (*J. B. B. R. A. S.* III. ii. 60 ; IV. 362 ; IX. 201, cxlii ; Graham's *Report*, 120, 314, &c.)
3. Vis'álgad, Hill Fort with inscription, (*Ind. Ant.* II. 318, 372). A rubbing required.
4. The Hill Forts of Báwadá, Raṅgná, Bhúdhargad.
5. Raibág—(Lat. 16° 29′ ; Long. 74° 50′) an old Jain Temple and inscriptions (*Bom. Selec.* CXV. 4) : facsimiles required.
6. A'jré (16° 7′ ; 74° 16′) an old Temple—information wanted.
7. Miraj—(16° 50′ ; 74° 43′), a Fort and Rózah of Pîr Shamnamîr, and an inscription.
8. Râmdurg—(15° 57′; 74° 32′) 53 miles east from Belgaum—Fort.
9. Lakshmés'war (15° 7′ ; 75° 21′)—old Temples, and inscriptions.
10. S'irhaṭṭi (15-14 ; 75-39), old Temples, and at other places, but information is unsatisfactory.
11. Nerur, Kudál, Sáwantwádi (*J. B. B. R. A. S.* III. ii, 203, 212, 388). Information required as to old remains.
12. Sángli (*J. B. B. R. A. S.* IV. 97 ; J. R. A. S. V. 177); ditto.
13. Kola, Narsinghpúr, near Vedepur (exact locality of this place required) Caves unvisited by Europeans (*J. B. B. R. A. S.* III. ii. 61.)
14. * Khédrapúr, near Kurundwád. The remains of probably the finest temple in this part of the country, and Dévagiri-Yádava inscription of Simhadéva, dated S'aka 1136.
15. Four or five miles to the west of Pañchgaum, on the high road from Belgaum to Kaládgi, close to roadside and apparently in Native States' territory.

* This and the following have been added by J. F. Fleet, Esq., Bo. C. S.

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there is a small but typical temple, probably of Jain origin, which will before long fall down if the sides, which are bulging out, are not repaired or propped up. At Pañchgaum itself there is a very small Liṅga shrine of rather peculiar construction, and the remains of another like it beside it.

16. Lókápúr, Mudhól; a Temple of Lókanátha of fair size but probably of no great age, and a short inscription.
17. Palsambí near Báwadá, Kollápúr; ancient temples.
18. Sáṅgasí, near Báwadá; a short inscription in the Cave-alphabet characters in the Temple of Sáṅgasáídéví. The temple itself is of no pretensions; the stone bearing the inscription is broken, part of it being lost, and was evidently brought from some other temple.
19. Hérlé, Kollápúr; Buddhist Caves and other remains (Graham's *Report*).

XII.

List of Remains in the Ratna'giri Zilla.

1. Dábhol, Suvarnadurg—A Mosque on the sea coast. On the hill is a Cave in which there is a Temple dedicated to the goddess Chandiká. (*J. B. B. R. A. S.* III. ii. 47; *Ind. Ant.* II. 278.) *(a)*
2. Murúd, Suvarnadurg—A Temple of the goddess Durgái (*J. B. B. R. A. S.* VIII. 1).
3. Jálgánw, Suvarnadurg—A Temple of the goddess Bahiri.
4. Wagotna, near Vijiadurg—Caves (*J. B. B. R. A. S.* V. 611).
5. Pálíl, Suvarnadurg—There is a large Hill Fort here.
6. Aḍkhul, Suvarnadurg—Temple of Khem. "Here there is a Janjirá or Fortress in the sea, in which are two or three tanks of sweet water; outside the Fortress is a Masjid."
7. Harnai, Suvarnadurg—In the fort called Govin was the Subhá Katcheri, now transferred to Dápulí. Here also is a large tank of sweet water. Fatehgadh and Kalakdurg Forts are now in ruins. There are also Temples of Éknáth, Murlidhar, and Kamales'war.
8. Anjarlé, Suvarnadurg—Temple of Durgá Devi.
9. Adén, Suvarnadurg—Temple of Bhárgavarám.
10. Kelsi, Suvarnadurg—Temples of Mahálakshamí and Rámji.
11. Pédhén, Chiplun—Temples dedicated to Paras'uram.
12. Khed, Chiplun—There are large excavations in the rocks here; details wanted.
13. Rasálgadh, Chiplun—A Fortress.
14. Vádíbeldár, Chiplun—A Fort in ruins, called Mahipatgadh.
15. Guhágar—A large Temple of Vades'war.
16. Anjanvél, Guhágár—A large Fort here.

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17. Sangames'war—There are Temples of Deva Karneshwar and Someshwar, and rock excavations. (*J. B. B. R. A. S.* III. ii. 47). Information wanted.
18. Nigudvádi, Sangames'war—The Hill Fort called Mahimatgadh is said to have been erected by Shiváji : a portion of it is in ruins.
19. Burbád, Sangames'war—Temple of Amneshwar
20. Shringárpur, Sangames'war—Here is a Hill Fort called Prachitgadh, only accessible by means of ladders ; its history and traditions desiderated.
21. Ratnágiri—There are a Fort and Temples of Viṭhobá and Trinabundes'war.
22. Kelen, Ratnágiri—Temple of Vires'war.
23. Rájápur—Temples of Viṭhobá, Máruti, and S'rî Rám Panchávatan. (*Ind. Ant.* II. 320).
24. Pendkhalé, Rájápur—Temples of Deva S'ankares'war and Bhagvati.
25. Bhun, Rájápur—Temple of Lakshami Náráyan.
26. Náten, Rájápur—Temple of Nátenes'war.
27. Kasheli, Rájápur—Temples of Lakshami Náráyan and Kanakáditya.
28. Bhálaoli, Rájápur—Temples of Lakshami Mahádeva and Gadpati.
29. Hasaldeví, Rájápur—Temple of Aryá Durgá.
30. Aḍivren, Rájápur—Temples of Mahákáli Bhagvati, Satyas'war, and Lakshami Náráyad.
31. Thopes'war, Rájápur—Temple of Thopes'war.
32. Gothané devache, Rájápur—Temple of Bhárgavarám.
33. Pirudavan, Rájápur— Temple of Malikárjun.
34. Mithgavané, Rájápur—Temple of Anjunes'war.
35. Ansuren, Rájápur—Temple of Gires'war.
36. Giren, } Rájápur—Temples of Rámes'war.
37. Kuveshi, }
38. Gaonkháḍi, Rájápur—Temples of Rámes'war and Grámadeva.
39. Málwan—In the large Fort here called Sindhudurg there are one large and several small Temples ; also two small Fortresses, called Padámgadh and Rájkot, in ruins.
40. Masuren, Málwan—A Fort called Bharatgadh, portions of which are in a dilapidated state.
41. Acháren, Málwan—Temple of Rámeshwar.
42. Akhali, Málwan—A Temple of the Demon god Vaitál.
43. Kunkés'war, Devgadh—Temple of Kunkes'war.
44. Kinjavadé, Málwan—Temple of Thánes'war.
45. Kámten, Málwan—Temple of Bhagvati.
46. Sálsi Málwan—Temples of Pawnai and Siddhes'war.

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47. Chiplun—A large and some smaller rock-cut Temples with Dahgoba. (*J. B. B. R. A. S.* III. ii. 47.)
48. Kharepaṭṭan (*Ind. Ant.* II. 321); copper plates found.

XIII.

List of Remains in the Sholapur Zilla.

No satisfactory information is available for the remains in this district.

1. Akoli, Mohol—A Temple of Bhairavnáth Deva.
2. Anjangánw, Mohol—A Temple of Khelobá Deva.
3. Bital, Mohol—A large Temple of Yamái Devi.
4. Parít, Mohol—A Temple of Khandobá.
5. Pokhápur, Mohol—A Temple of Viṭhobá.
6. Vadval, Mohol—A large Temple of Nágnáth Deva. Jatrá held in his honour in Vaishákh.
7. Bársi—A large Temple of Bhagvant Deva.
8. Khadkalgánw, Bársi—A large Temple of Sándes'war out of the village.
9. Kárégánw, Bársi—An old Temple of Yamái Devi; and a large tank near the Temple.
10. Máḷegánw, Bársi—A large Temple of Jangibává Sádhu.
11. Chikharde, Bársi—A Temple of Khandes'hwar Báwá.
12. Sávargánw, Bársi—A Temple of Yamái Devi out of the village.
13. Tadval, Bársi—A Temple of Jagannáth Swámi: Jatrá on his anniversary day.
14. Ukadgánw, Bársi—Masjid of Máti Sáheb Pír out of the village.
15. Vairág, Bársi—A Temple of Santanáth Sádhu: Jatrá held in his honour in S'rávan.
16. Kármáḷe—A large Temple of Devi.
17. Kem, Karmáḷe—A large Temple of Valareshwar Báwá.
18. Tavúl Karmáḷe—A Temple of Kurumpás Deva.
19. Nilaj, Karmáḷe—A Temple of Sangameshwar.
20. Mádhe—A Temple of Jagadámbeshwarí.
21. Kumdhej, Mádhé—A Temple of Venkatesh in ruins.
22. Shetphal, Mádhé—A Temple of Siddheshwar.

XIV.

Remains in the Kala'dgi Collectorate*.

1. Bijápúr—(1) Ibráhim Rozah, (2) Mehtar Mahál, (3) Jamá Masjid, (4) Tomb of Muhammad Sháh A.D. 1600, (5) Palace of Asar Sharif

* This and the following three lists have been revised with additions, especially of the localities where inscriptions are to be found, by J. F. Fleet, Esq., Bo. C. S.

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(described *Asiat. Res.* XIII. 432 : *Tr. B. T. S.* III. 55-63; *Jour.* B. B. R. A. S. I. 367-390 ; III. ii. 87, 353; VIII. cxlv.; IX. xlix *and Architecture of Bijapoor*). (*a*)

2. Bádámi : three Brahmanical and one Jaina Cave, with inscriptions and sculptures in good preservation (*Rep. Archæol. Survey*, 1873-74) ; also several old Temples with inscriptions, and a dargah.
3. Tidgundi, Bijápúr, (*Ind. Ant.* I. 80) inscription.
4. Sálótgi, Indi, (*Ind. Ant.* I. 205) inscribed stone, deserving of preservation.
5. Pattadkal, Bádámi; several very old Temples, Brahmanical and Jaina, probably dating from the 5th to the 8th century A.D. (*Rep. Archæol. Sur.* 1873-74).
6. Banas'aknarí, Bádámi. An old temple, and a Vijayanagara inscription dated S'aka 1465, (see *Ind. Antiq.* for December 1875).
7. Aihole, Hungund. Many very ancient temples, a Brahmanical and a Jaina cave, and several inscriptions, one of which, a Chálukya inscription, is dated S'aka 507 and is the oldest stone-inscription of known date in these parts with the exception of the Chálukya inscription dated S'aka 500 in the Bádámi cave (*Arch. Rep.*, 1873-74, and Mr. Hope's *Inscriptions in Dhárwád and Maisúr*, Plates 1 to 8).
8. Nandikés'war, Bádámi ; Temple of Mahákútadéva with short inscriptions and linga-worship remains.
9. Sangam, Hungund, at the confluence of the Malaprabhá and the Krishna ; Temple of Sangamés'waradéva, and an inscription.

XV.

Remains in the Belgaum Collectorate.

1. Belgaum—Fort, said to have been built 500 years ago, and repaired 1493 and in 1857 ; inscription in the Fort Library building. (*Arch. Rep.* 1873-74.) (*a*)
2. Asatkhán Dargah, in the Fort, with Persian inscription, and others on the Fort walls. (*a*)
3. Sampgaum—A small but beautiful Mosque, in good repair ; has a Persian inscription. (*Arch. Rep.* 1873-74). (*a*)
4. Chandgad, Belgaum—A Temple of Ravalanáthadéva.
5. Kádaróli on the Malaprabhá, Sampgaum, with an old Temple, and inscriptions (one translated *Arch. Rep. and Ind. Ant.* I. 141).
6. Bail-Hongal—Ruins of a Jaina Temple, and two inscriptions, one dated S'aka 1086. (*Arch. Rep.* ; *Ind. Ant.* IV. 11.) (*a*)
7. Halsi, Bídi—Temple of (Varáha) Narasimha-Déva, very ancient and in good repair. Inscriptions. (*Bom. Sel.* CXV. 2 ; *J. B. B. R. A. S.* IX. 230, 262, cc.) Remains of old temples.
8. Ugaragol, Parasgad—The Temple of the goddess Yellammá.

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9. Húli, Parasgad—Temples of Pañchaliṅga-Déva, and others, with several inscriptions. (*Arch. Rep.*) (*a*)
10. S'irsaṅgí, Parasgad— Temples of Kalamá-Deví.
11. 'Sángel', Parasgad—A Temple of Sómés'wara-Déva.
12. Saundatti, Parasgad—Two Temples of 'Purandés'war', and of Aṅkaḷés'war and one of Kad-Siddheswar in the Fort, and several inscriptions. (*J.B.B. R.A.S.*, Vol. X, No. XXIX, pp. 167 &c.; *Inscrs., Dhár. and Mais.*, Pl. 27.) (*a*)
13. Munóḷi, Parasgad—A group of Temples of Pañchaliṅga-Déva, very ancient and interesting. Several inscriptions in Hala-Kanada characters inside. (*Arch. Rep.*) (*a*)
14. Murgód, Parasgad—Temple of Mallikárjuna Deva.
15. 'Nipalál', Chikódi—Temple of Govindrája Deva.
16. Ingalí, Chikóid—A Temple.
17. Ekes'war, Chikódi—A Temple of S'aṅkara-Liṅga.
18. Karós'i—A Temple of Baravés'war.
19. 'Chur'—A Temple of Chandrés'war.
20. Yedúr, on the Krishná—A Temple of Vírabhadra, ancient. (*Bom. Sel.* CXV. 69).
21. Saṅkés'war, 9 miles N. E. of Hukéri—Temple of Shaṅkaraliṅga, ancient.
22. Hukéri—Mosques and Muhammadan tombs (*Bom. Sel.* CXV. II. 23, 39, 41, 50.) (*a*)
23. Aṅkalagi, Gókák—A *Math* or Monastery of Adavyappa Swámi, and a Brahmanical Temple of Lakshmídéví.
24. Konnúr, Gókák—A Temple of Maháliṅgés'war and others, also dolmens; several inscriptions. (*Arch. Rep.; J. B. B. R. A. S.*, Vol. X, No. XXIX. pp. 167, &c.) (*a*)
25. Samajápur, Gókák—Sávalagi Maṭh is near this village.
26. Athṇi—An old Temple of Siddhés'war and a Mosque.
27. Kudachi, Athṇi—Two Mosques on the banks of the Krishṇá
28. Rámatírtha, Athṇi—A Temple of Rámés'war :—Might be photographed.
29. Surapáli, Athṇi (enquiry needed)—A Temple of Narasimha.
30. Magaduli, Athṇi—An old Temple of Malia-Déva.
31. Kanmadi, Athṇi—A Temple of Dari-Déva :—Might be photographed.
32. A'rbávi, 4 miles N. of Gókák, has a Maṭh or Monastery.
33. Kágwád, Athṇi (16°41' ; 74°48')—Jaina Temple. A fine image in a cellar (*Bom. Sel.* CXV. 8.)
34. Gókák—Buddhist remains said to exist in the neighbourhood. (*J. B. B. R. A. S.*, III. ii. 61.)
35. Kittúr, Sampgaum ; Bailúr, Sampgaum; and Gulhaḷḷi, Bíḍi;—Kádamba inscriptions, (*J. B. B. R. A. S.*, Vol. IX, No.xxvii, pp. 262, &c.)

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36. Dégámve, Sampgaum ; a small but very elaborately ornamented temple, and four Kádamba inscriptions, (*J. B. B. R. A. S.*, Vol. IX, No. xxvii., pp. 262, &c.)
37. S'ivanúr, Sampgaum ; an old temple and monumental stones.
38. Nandagad, Bídi ; an old and typical Jaina temple in the jungle.
39. Nandagaum, Athni ; there is said to be a fine old temple here, but further inquiries are needed.
40. Nésargi, Sampgaum ; a fine Linga temple, partly in ruins, and a Ratta inscription dated S'aka 1141, (*J. B. B. R. A. S.*, Vol. X., No. xxix, pp. 240 &c.)
41. Kalholi, Gókák ; a Ratta inscription dated S'aka 1127, (*J. B. B. R. A. S.*, Vol. X, No. xxix, pp. 220 &c.)
42. Wakkund, Sampgaum ; an old Jaina temple with fine carvings and ornamentations.
43. Sogal, Parasgda ; temple, with inscription, at the water-fall.

XVI.

Remains in the North Kanara Collectorate.

1. Gókanr, Kumtá—Some fine Brahmanical Temples built about A.D. 1400, not ornamented with sculpture, and kept in good repair. (*Buchanan's Journey through Maisúr, Canara, and Malabar.*)
2. Bhatkal, Honáwar—Jat Náyak's Temple or Band Basti, a Jaina Temple, now deserted.
3. Gersappá, Honáwar—Jaina Temples, only that of Hiri Basti now used : the figures of Buddha at the doors have been mutilated by men and boys.
4. Banawási, Siddápúr—Temple with some ornamentation. Several Kádamba and Vijayanagara inscriptions. (*Ind. Ant.*, IV, 205.)
5. Sóndá, S'irsi ; a *Matha* and inscriptions.
6. Ulavi, Supá ; there are said to be inscriptions and remains of temples here, but further information is required.
7. Kirwaṭṭi, Yellápúr ; inscription (*Inscrs., Dhár. and Mais.*, Pl. 26.)

XVII.

List of Remains in the Dha'rwa'd Collectorate.

1. Lakkundi, Gadag—Numerous interesting Temples. (*Arch. of Dharwar and Mysore*, 57.)
2. Gadag—Temples of Víranáráyana and Trikútés'wara. (*Arch. of Dharwar and Mysore* 47 ; *Ind. Arch. II.* 296.)
3. Dambal—Fine Temples (*Ib.*)
4. Kirwaṭṭi—Temple. (*Ib.* 56.)

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5. Káratají, Bankápúr--A Temple of Vírabhadra.
6. Yedakbadbecharák, Bankápúr—A Temple of Rámés'wara.
7. Bankápúr—Temple of Narasimha. (*Ib.* 60.) Also the celebrated temple called Arvattukambhada-Basti, and other remains, and inscriptions. (*Ind. Ant.*, IV, 203.)
8. Gangigati, Bankápúr—A Temple of Máruti.
9. Hubballi—Temples and Inscriptions. (*Arch. Dhar.* 62.)
10. Hángal—Temple of 'Kecheka'. (*Arch. Dhar.* 59; *Ind. Ant.* IV, 205.)
11. Kud, Hángal—A Temple of Sangamés'war.
12. Tilavalli, Hángal—A Temple of Basavés'war.
13. Mungúr—Temple. (*Arch. Dhar.* 60.)
14. Guddaguddápúr, Ránibennúr—A Temple of 'Mailárlinga'.
15. Honte, Ránibennur—A Village Temple of Honte.
16. Médaléri, Ránibennur—A Temple of Víra-Déva.
17. Padaramandalgi, Ránibennúr—A Temple of Máruti.
18. Káginelli, Kód—A Temple of Kés'ava.
19. Hirékerúr, Kód—A Temple of Durgá.
20. Másúr, Kód—A large tank.
21. Narsápúr, Gadag—Temples of peculiar design, and an inscription. (*Arch. Dhar.* 61; *Inscrs. Dhar. and Mais.*, Plate 28.)
22. Naikanúr, Nawalgund—A Temple of Koriyavvá.
23. Annigéri, Nawalgund—An old Temple of Amrités'wara, and inscriptions.
24. Dandápúr, Nawalgund—A Temple of Venkatés'wara.
25. S'alawadi, Nawalgund—A Temple of Vírabhadra.
26. Yeminginur, (? Yamnúr,) Nawalgund—A Mosque of Rájabaksh.
27. Dévagiri, Karajagi—Temples of Basavanna and Ellavvá.
28. Dévihosúr, Karajagi—A Temple of Banas'ankara.
29. Hávéri, Karajagi—Math of Rághavéndra Swámí.
30. Galaganáth, Karajagi—A Temple of Galagés'wara on the Tungabhadrá.
31. Mulgund, Gadag; old temples, ruins, and inscriptions. (For one inscription, of the Ráshtrakúta king Krishnavallabha, dated S'aka 825, see *J. B. B. R. A. S.*, Vol. X, No. XXIX, pp. 190, &c.)
32. Narégal, and its hamlet Kodikop, Rón. Inscriptions of the Sindavam'sa (*J. B. B. R. A. S.*, Vol. XI.)
33. Táluká Dhárwád; Aminbávi, Bávihál, Bokkápúr, Hebballi, Madanbávi, Managundi, Naréndra;—temples and Old Canarese and Sanskrit inscriptions.
34. Táluká Gadag; Bentúr, Bettigéri, Dambal (*Inscrs. Dhár. and Mais.*, Pl. 23), Dóni, Gadag (*Inscrs. Dhár. and Mais.*, Pls. 24,25; *Ind. Ant.*, II. 296), Handigol Harti, Hombal, Hosúr, Huyilgol, Kurtakóti, Lakkundi, Nágámve, Narsápúr (*Inscrs. Dhár. and Mais.*, Pl. 28), Nilgund, Soratúr, Umachige;—temples and Old Canarese and Sanskrit inscriptions.

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35. Táluká Hángal; Bálambidu, Bálihalli, Belwatti, Belgal, Halékoti (*Ind. Ant.*, IV, 205), Hávanagi, Hiré-Básúr, Kalkéri, Narégal, Rámtírth, Tilawalli (*Inscrs. Dhár. and Mais.*, Pls. 33, 34), Yellur,—temples and Old Canarese and Sanskrit inscriptions.

36. Táluká Hubballi; Amargol, Béhatti (for one inscription on a copper-plate, of the Kalachuri family, dated S'aka 1106, see *Ind. Ant.*, IV, 274), Burdas'ingi, Chikka-harti, Old Hubballi (at the temple of Bhaváníś'nakara), Katanúr, Mantúr, Neladi, Unkal, Yerguppi;—temples and Old Canarese and Sanskrit inscriptions.

37. Táluká Kalghatgi; Belwantra, Kámdhén, Mukkal, Muttagi, Tambúr, Uginakéri,—temples and Old Canarese and Sanskrit inscriptions.

38. Táluká Karajagi; Dévagiri, Dévíhosúr, Galagnáth, Guttal, Haralahalli, Hávéri, Kanawalli, Kotúr, Kónanatambige, Mallúr, Sangúr,—temples and Old Canarese and Sanskrit inscriptions.

39. Táluká Kód; Abalúr, Bálambidu, Chhaparadahalli, Chinna-Mulgund, Hallúr, Hirchalli, Hiré-Kerúr, Kadúr, Káginelli, Kanavís'idhagéri, Kodamaggi-Madlúr, Medúr, Nidanégal, Rattihalli, Satinhalli, S'idenur, Varahá,—temples and Old Canarese and Sanskrit inscriptions.

40. Táluká Nawalgund; Annígérí, Belwatgi, Gaurápúr, Kálwád, Khandanur (?), Konnúr, Nargund, Návali, Tuppada-Kurahatti;—temples and Old Canarese and Sanskrit inscriptions.

41. Táluká Ránibennúr; Alasandi, Benakanakerad, Chavadadánpúr (*Inscrs, Dhar. and Mais.*, Pls. 35, 36, 37), Hárógop, Hiré-Bidari, Medléri Wukkund;—temples and Old Cararese and Sanskrit inscriptions.

42. Táluká Rón; Abbigéri, Jakali, Nidagundi, Rón, Sawani;—temples and Old Canarese and Sanskrit inscriptions.

43. Táluká Bankápúr; information still wanting.

XVII.

Remains in Sind.*

[*From the Returns of the Collectors to the Commissioner.*]

1. Lal Shah Baz—A Masjid in the S.E. quarter of Sehwan, Karáchi Collectorate, said to have been built in the 14th century, but without any indications of decay; built of burnt brick of the very best sort, set in mortar, ornamented with coloured tiles, and with minarets at the corners. It is profusely decorated with encaustic tiles, principally bright blue, green and white, arranged in horizontal rows and geometrical patterns. It is occupied by Sayyids, and considered very sacred. There is a pilgrimage to it, and a fair held annually, when it is supplied with funds by the votaries. Built about 1340 A.D.

* See also paper by Sir Bartle Frere, *J. B. B. R. A. S.* Vol V., pp. 349-362, 391, 688, 692.

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2. Jamá Masjid, Tatta, A.D. 1632—1640. It has stone foundations; the walls and pillars of brick; the roof consists of a series of domes, the interiors of which are beautifully inlaid with tiles of various colours, which are blended with remarkable taste. Many parts are elaborately and beautifully carved with scroll and border patterns, &c. In 1857 Rs. 5,000 were expended by Government in repairing this Masjid and some of the finest Tombs. This is considered a model by Muhammadan architects.
3. Tomb of Mirza Iza Khan—Built in 1563, entirely of stone, with a domed roof. It is ornamented in a similar style with the Masjid, only more generally and elaborately sculptured. It was extensively repaired in 1857.
4. Tomb of Bará Nuwáb Iza Khan, A.D. 1602—1637—Similar to the preceding, but in bad preservation.
5. Tomb of Jam Nindo, 1498—Also in poor preservation.
6. Tomb of Mirza Jani Beg, 1592—Built of burnt brick, in the same style as the preceding, but the decorations are much less elaborate, and it has never been repaired.
7. Tomb of Ghazi Beg, 1592—Similar to the last.
8. Tomb of Mirza Shaha Beg, 1557—Of stone, and similar to the last two.
9. Tomb of Diwán Sharaffa Khân, 1627—Built of burnt brick, similar to the preceding. All these Tombs are in the hills near Tatta.
10. Jamá Masjid at Matári, Haidarábad Collectorate—Built of burnt brick with stone cornices, and ornamented with carved stone and encaustic tiles. It was built about 1805, partly at the expense of the Talpur Government.
11. Masjid and Tomb of Udera Lal, near Joheja, in Hála Taluka—Built about 1688 A.D., in a small fort, of brick, with stone cornices, and kept in repair by the guardians.
12. Pír's Tombs and Masjid at New Hála, 1792 and 1800—Similar in construction to the preceding. Repaired in 1870: Rs. 1,000 paid from Local Funds.
13. Tomb of Mír Fathe Ali at Khodábád, near Hála—Built in 1805.
14. Masjid and Tomb at Agomano, Ahgar Taluka—The Masjid built in 1670; the Tomb said to have been built in 1420 of carved stone and encaustic tiles, but is in bad repair.
15. Tomb of Ghulam Shah Kalora, 1773—Built of burnt brick and stone, and handsomely coloured inside in distemper. The tomb is of white marble, and is the most beautiful in Haidarabad. It has not been repaired for the last forty years.
16. Sarfraz Kalora's Tomb, 1785—Of burnt brick and gypsum cement, and painted inside. Repaired in 1866.
17. Mír Kuram Ali, about 1812—Similar to the last, partly ornamented with marble fret work, and covered outside with coloured tiles. It needs repairs.
18. Tombs of Mírs Murad Ali and Nur Muhammad, Nasir Khan, Shahdad Khan—Built about 1847, ornamented outside with coloured tiles, and inside painted and gilt. The Tombs are of white marble, beautifully worked, and in good repair.

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19. Tombs of Ghulam Shah and Fazul Ali—Built about 1855; similar to the last.
20. Mír Muhammad's Tomb, 1857—Ditto.
21. Tomb of Shahu'-l-Muhammad at Bakapur Tapa, Larkhána Division—Built about 1790; decorated inside with enamelled tiles.
22. Tomb of Shah Bahara on the north side of the Ghar River, close to Larkhna, about 1775—Moderately ornate, but rapidly falling out of repair.
23. Mir Masum Shah's Minaret at Sakkar—*Built in 1615 with stone foundation, and the upper part of red brick.
24. Tomb of Shah Khyrdín at old Sakkar, 1760—An octagonal brick building, surmounted by a dome and decorated with glazed bricks.
25. The Thahim Tombs between Drakan and Ratládera, near Náushera—Without decoration.
26. The Tomb of Makhdum Abdúl Rahman, Shikárpur, 1837—Decorated with glazed tiles.
27. Mosque of Sanjar Khan Dadpotra, Shikarpur, about 1640—The roof has fallen in, and the walls are in a tottering condition.
28. Mosque of Fakir-úd-dín, or the Jami-Idgah, at Khanpur—A ruin, said to have been built before Shikárpur was founded.
29. Tombs of Shah Panjo and Sayyid-i-Musani at Mehar, 1730 and 1750—Are of but little pretensions.
30. Tomb of Miyan Nasír Muhammad, Mehar—Is a pretty little building, with some very beautiful stone carving executed by Tatta artists; built about 1692.
31. Kwaja Kizr Jind Pír, at Rori, with an inscription, A.D. 952—Venerated alike by Muhammadans and Hindus; covers about half an acre of a small island near Bakkar. A rubbing of the inscription might be interesting.
32. War Mubarak—A small Mosque on the north of Rori, built in 1545 by Nur Muhammad Kalora, but not specially interesting.
33. Masjid of Musan Shah at Ghotekí—Is a quadrangular building 113 feet by 65, with a courtyard in front 113 feet by 53. The building is of burnt brick enamelled. It was erected 1723—1735. It is the largest Mosque in Upper Sind.
34. Masjid at Khudadad, once the capital of Sind—Is a large massive building, with three large domes, a courtyard, and domed gate-way in the usual style. It is not used, and is rapidly going to ruin.

XVIII.

List of Remains in Kachh.

1. Bhadrês'var, E. from Mundra. (1) The large Jaina Temple of Jagdus'áh, outside the village, has been repaired or largely rebuilt several times. On the pillars and walls are several inscriptions, only partially legible.(*a*)

* On a small domed building at Sakkar are two inscriptions of Hijirah 1007 and 1008: good rubbings are desiderata.

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(2) One Mosque is fully half-buried, another is in tolerable repair. (*a*)

(3) Beside an old kund is the Temple of Mâtâ Ashâpurâ: on a broken pillar is an inscription, dated in Samvat 1358 (A.D. 1301). (*a*)

(4) Domed Mosque or Tomb of Pír Lal Shobhâh has an Arabic inscription along the upper course of the wall.

(5) The foundations of the old city of Bhadravati extend over a large area.

2. Bhud or Bhuvad, 8 miles from Bhadrês'var: the old Temple of Bhuvanes'var Mahâdeva: the shrine has fallen, but the mandap still stands. On it is an inscription dated Samvat 1246, only partially legible.

3. Virâ, E. of Bhadres'var, the domed Tomb of Pír Jadiâ; and a Temple of Jogini Nal.

4. Anjâr: The Sthâns of Pír Ajayapâl Pír Jaisal, and Temples of Wânkal Mâtâ, Mahâdeva Bades'var, Ambâ Mâtâ, and Mâhanrâi. Information required concerning the Ajayapâl and Jaisal Atits.

5. Bârai near Mundra: Temple of Mahâdeva Nilkantha was built in 1668 A.D. The linga is said to have been brought from Bhadrêsvar. (*a*)

6. Gedi, in Wâgar: (1) the 'Malan Wâv' said to be very old. (2). The Tomb of Asâbâ Pír, also very old; only the dome has fallen. More details wanted. (3). Temples of Lakshminârâyaṇa, Mahâviraji, and Mahâdeva Achalês'var,—all said to be old: but particulars wanted. (4). A Pâliya with an inscription beginning स्वत १३३ वर्षे ८८ प्रवृत (? Sam. 1533.)

7. Rav in Wâgar: The Temple of Mâtâ Ravechi—further information required.

8. Shikârpur—25 miles E. of Rav: Tombs of Pírs Paṭhâ, Gebanshâh, Multâni and Asâbâh—all more or less ruinous.

9. Lâkhadiyâ: Tomb of a Pír built about 300 years ago.

10. Katâriyâ, S.E. from Lâkhadiyâ: Two ruinous Jaina temples partially buried in the sand.

11. Kanthkot in Wâgar: A ruined Jaina Temple of the 13th century; a Temple of the Sun; Temple of Kanthad Pír, and remains of an old Fort, in which Mularâja is said to have lived. Two ruined Temples of great age, 2 miles south from it. (*a*)

12. Bhuj, the capital. (1) The Tombs of the Râos much damaged by the earthquake in 1819, but several of them well deserving of repair and preservation. (2) The old Palace has some fine balconies, &c. (3) The Mosque inside the gate is interesting: its history is desiderated. (4) Temples of Suvarnarâya, Kalyanês'var, S'wamandap, &c.

13. Koṭâi, N. from Bhuj: A fine old Temple attributed to Lâkhâ, worth preserving; fragments of some others, all of considerable age, perhaps 9th or 10th century. (*a*)

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14. Kêdâ, S. from Bhuj: The S'ikhar of a fine old Temple of about the 10th century: the rest of it was thrown down by the earthquake in 1819. Kêdâ is said to have been the capital of Lâkhâ Phulâni. Near it is a fine Tomb and other buildings of a Muhammadan Pír, the history of which would be of interest.
15. Sangod (where?): a kos to the south of the village is a Temple to a goddess, reported to be very old; and not far off another to Mahâdeva.
16. Artdâ, near Sairâ in Gardâ: Ruins of a Fort of Wâgham Châvadâ, old Temples, Wells, &c. (*Tr. R. As. S.*, III. 586.) Full particulars much needed.
17. Lâkhâpur in Gardâ, a building of Râmdeva Pír.
18. Mâtâ nâ Mâd (in Gardâ?): on a hill to the N. E. is a mandir and small Temple. In a hill called Jâgoro, a kos to the N., is a Cave where Ashâpurâ is worshipped. About 2 kos to the S. is a mandir of a Kupdi (?) ascetic; Temple and Kund of Chachar Mâtâ.
19. Guntri, 36 miles W. N. W. from Bhuj, and old capital of the Sáthsand (?) Râjputs. (*Tr. R. As. S.*, III. 586-7.) Details wanted.
20. Lâkhâdi, 16 miles S. E. from Guntrí; near it is Purugadh, built by Puvara Gahani, the nephew of Lâkhâ Phulâni. Detailed information as to the character, &c., of the remains much needed.
21. Modsur (?): on the banks of the Godsar Tâlao is a ruined Temple and Inscription.
22. Rutadiyâ (?): to the S. are the ruins of a gadh on a hill called Râí Malrâ.
23. Kora (?): a ruined building of Pír S'rí Aliyâji.
24. Chêr (?): building of Pír Lâlchata on the shore.
25. Mûdhân (?): Temple of Mahâdeva Bhidbhanjan.
26. Dhinodhar Hill, N.W. from Bhuj: Temple and Monastery of Dharmanâtha.
27. Manfarrâ in Wâgar: Temple and Monastery: details wanting.
28. Koṭes'vara in the extreme west, a Tomb of Kanoja Châvada Râja.
29. Nârâyansar, in the west, a sacred tírtha: information wanting.
30. Godra in Kântâ, place of Pír Salar: details wanting.
31. Mândví in Kântâ, (1) Temple of Sundarvarji, S. 1631. (2) Temple of Lakshminârâyan, S. 1664. (3) Temple of Mahâdeva Râneś'var, S. 1664. (4) Haveli of Ranchod Mahârâja. (5) Kâjiwâli Masjid, S. 1665. (6) Jamâ Masjid, S. 1660.
32. Dinara (in Pachham?) a ruined Temple.
33. Muâna, 10 miles N. of Fathegadh: ruins in a hill.
34. Kalala in Karîr: ruins not described. Inquiry should be made about Vinjan, Nerona, Tejar, Bagdâ, and other old places for remains, coins, or inscriptions.

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XIX.

List of Remains in Khandesh.

(Chiefly from Native information, and requiring careful revision.)

1. Párola, Taluka Amalnair—A pretty Mussulman Tomb—particulars required; and a Fort.
2. Undír Khêḍe, Amalnair, Vutrán—A large S'aiva Temple.
3. Mhasavé—A Temple of Bhaváni and a Tank.
4. Erandole—A Masjid called 'Khuruma Khatál; also an old Jaina Mandir, the construction of which is ascribed to the Pándavas,—it is a very fine old Hindu building in form of a quadrangle, 200 yards square.
5. Kásodé, Erandole—An old Tomb or *Dargah*.
6. Mukhápaṭ, Erandole—A Temple of Ganpati on a hill in the jungle near the village. Probably recent.
7. Pharakandé, Erandole—An old Masjid.
8. Chorawad Erandole—A Temple of Dattátraya.
9. Nágajhiri, Erandole—A Temple of Nágái Jogái Deví, outside the village.
10. Pimpalgáṅw, Páchoré—A Temple of Hari Hares'war.
11. Vadagáṅw Ambá, Páchoré—An old Temple of Khandobá and a Hemádpanti Well.
12. Bhules'war, Páchoré—A Temple of Bhules'war Mahádeva, for the maintenance of which the revenue of the village is assigned in jáhgir by Government.
13. Javakhedi, Pachoré—A Temple of Hari Hares'war, for the maintenance of which the revenue of the village is assigned by Government in jáhgir.
14. Nagar Deola, Páchoré—A Hemádpanti Temple.
15. Loharé (?) } Have Hemádpanti remains.
16. Bhaul. (?) }
17. Mhasás, Loharé—An old Temple of a Dévi.
18. Sárvébudrukh, }
19. Jámné, }
20. Véruli (?) } Loharé—Old Temples of Dévís.
21. Vákadi, }
22. Sájagáṅw, Loharé—A Temple to the south of the village.
23. Chichked, Bornara—A Temple of a Dévi.
24. Chunchal, }
25. Dighi, }
26. Sárvékhurd, } Bhadgáṅw Peta.—Old Temples of Mahádeva.
27. Moholái, }
28. Hola, }

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29. Pimpar Khede, Bhadgáńw—A Temple of Párás'ara Mahâdeva, with a Tank.
30. Sangames'war, Bhadgáńw—An old Temple of Mahâdeva.
31. Kanási, Bhadgáńw—A Temple of Krishnanáth.
32. Malegáńw Karyát, Patodé—A Temple of Mahâdeva on the outskirts of the village.
33. Bajgáńw Budrukh, Patodé—A fine Temple of Mahádeva.
34. Víragáńw, Korálé—There is a Tomb of Padmanáth Swámí on the bank of the river to the south of the village, surrounded by a wall.
35. Nikavel, Korálé—Temple of Máruti.
36. Tengodé, Lohoner—A Temple of Mahâdeva.
37. Antápur, Ravákhárí—Tomb of Dnyan Swámí.
38. Bhilawád, Ravákhárí—A Temple of Párswanáth.
39. Námapur, Khándas—A Temple of Râmaji.
40. Aurangagad urf Kilé Mulhér—Temples of Ganpati, Rámají, Gopál-Krishna and Somes'war Mahâdeva.
41. Abhoné, Kanási—A Temple of Govaradhan, built by the Tonké family.
42. Sulé, Kanási—A Temple of Siddhés'war Mahâdeva.
43. Saptas'ringad, Dhodap—On the hill is a Temple of Saptas'ringi Devi. (*Ind. Ant.*, II. 161.)
44. Balasáné, Pimpalanér—Many Temples in the Hemádpanti style, built during the reign of kings of the "Gauli dynasty."
45. Korat, Nandurbár—A Temple of Siddes'war Mahâdeva.
46. Amlád, Talodé—A Temple of Kanakes'war Mahâdeva outside the village.
47. Thalnér, S'írpur—Four fine old Muhammadan Tombs and a Fort in ruins; also a hamlet called Ahilapur, with a large Well. Built by Ahalyabai. (*Ind. Ant.* November 1875).
48. Anjadé Khurd, Virdél—a Temple of Vithal Deva.
49. Manápuri, Sávadí—"At the foot of a hill stands a Temple of the goddess Manobái, erected in the time of former kings."
50. Kánaladín, Násirábád—Many excavations in the hill to the west of the village: apparently unvisited by Europeans.
51. Galna Málégáńw—A Hill Fort. (*J. B. B. R. A. S.*, VI. 143-5.)
52. Jhodgé, Malégáńw—A Temple of Mahâdeva (? Hemádpanti).
53. Wagli, Chalisgáńw—A fine large Hemádpanti Temple.

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54. Pâtna, near Warthân, Chalisgáńw—Hemádpanti Temples: on the face of the hill above are the Caves of the Brazen Glen, in Ambala, the next village, belonging to the Nizam. (*J. B. B. R. A. S.*, IV. 357; *Ind. Ant.*, I. 295.)

55. Tondapur, 4 kos east of Fardapur—A Temple and Tank.

56. Bhámer, Nizampur—Caves. (*Ind. Ant.* II. 128, IV. 339.) Some Hemadpanthi Temples, and a Temple of Mahâdeva over a Tank.

57. Pipalganw (? locality)—Caves. (*J. B. B. R. A. S.*, III. ii. 349, 352.)

58. Chandor: Cave Temples. (*J. B. B. R. A. S.*, IV. 361-2.)

XX.

List of Remains in Berar.

I. In *Mehkar Bassim*, at—

1. Mehkar—A fine Temple on the bank of the river; has an open square in the centre. A number of these remains were described in a paper which the compiler revised for Major Gill, and which was afterwards published in the *Bengal Asiatic Society's Proceedings.*

2. Lonâr—Several Temples; one very fine; one is in the town, and another half way to the lake; other four smaller ones are on the margin of the lake; and one is now used by the Brahmans. Also the remains of a Hemádpanti Alms-house or Dharmas'âlâ. (Tieffenthaler, I. 362.)

3. Sakegâm— A small Temple, with some beautiful ornamentation, partly in ruins.

4. Sâtgâm—A fine Temple in the form of a cross: columns and ceiling said to be fine; other Temples in the vicinity.

5. Fatékelda—A small but exquisitely carved Masjid.

6. Roankhéd—Ditto.

7. Bâssim—Temple and Tank—Hindu, and probably modern.

8. Sirpur—A Jain Temple said to have been built by Raja Il with an underground shrine and curiously carved ceiling.

9. Anjenni—Several Temples; and about 2 miles S. E. is a Temple on the edge of a ravine.

10. Shendurjenni—Ruins of a small Masjid, similar to that at Fatehkelda; a Hemádpanti ruin beside it, and a Well.

11. Jamrud—A Temple.

12. Gomí—One or two small Temples.

13. Haunda-Nâgnâth, S. of Bassim: an ancient Temple covered with statues and sculpture. (*Tr. Lit. S. Bom.*, III. 356.)

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14. Pusad, Bassim; two old Hemádpanti Temples worth examination, and the remains of others and a very fine Tank.

15. Piplikothi, 12 miles below Buldana—A good specimen of a Hemádpanti Temple.

II. In *Narnala*, at—

16. Pathur, Akola—A small series of Cave Temples. (*J. B. B. R. A. S.*, IV. 361.)

17. Bársi Tákli, 11 miles south of Akola—A small Hemádpanti Temple, said to be one of the finest of the kind in Berar, with an inscription over the entrance.

18. Mukhtígirí, near Ilichpur—A beautiful group of small Jaina Temples, beside a waterfall. (*J. B. B. R. A. S.*, IX. lxi.)

19. Chikalda—A Hill Fort.

20. Narnala—Ditto: The peculiar construction of the covered cisterns on the hill is attributed to the precautions of religionists, who cover up water lest insects should be drowned in it. An inscription on the south gateway of the Fort (of which a good rubbing or impression is wanted) is of A.D. 1490 in the time of Mahmud Shah. The projecting balcony windows are said to be fine.

21. Pinjar, Akolá—A Hemádpanti Temple.

22. Dotra, 16 miles south of Chikli—A Hemádpanti Temple.

23. Jurgadh, near Chikli—Ditto.

24. Kutasa, Akot—A Hemádpanti Temple well preserved by a thick plastering of mud that entirely conceals its form.

25. Yela, Akola—A small, but well-carved, Hemádpanti Temple.

26. Salburdi, Morsi Taluka—A Temple, where a great fair is held.

III. In *Amrávati*, at—

27. Amrávati—A very old Temple of Bhaváni, and some seven others of the 18th century.

28. Badnera—A Fort, Temple of Mahádeva, and two *Havelis*.

29. Kamargáńw—Temple of Bhaváni.

30. Singnapur—A brick Temple of Hanuman, perhaps of the early part of the 16th century.

31. Watoda—A brick Temple of Mahádeva, said to be 300 or 400 years old.

32. Kolhapur, Lat. 20° 55′; Long. 78° 10′—A Temple of Nanes'war, of the 18th century; eight others,—two of them out of repair, one of the 17th century; also a Mosque. This is a famous Jain tirth (Mrs. Graham's *Jour.* p., 67).

33. Thugáńw—A Temple of Dattátraya.

34. Anjangáńw—Temples of Mahádeva and Vithoba, and a Mosque, all of the 18th century; a *Haveli* or mansion of the 17th.

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IV. In *Murtizapur*, at—

35. Kuram—Two Temples, 17th and 18th centuries.
36. Nagalwádi—Temple of Bhairava.
37. Karanja—Nineteen Temples said to date from the 12th to the 18th century, two Mosques of the 12th and 18th, and ten *Havelis* of the 17th and 18th centuries.
38. Muzakinkining—Temple of Mahâdeva, 17th century.
39. Nansala—Temple of Vishnu.
40. Lakhpuri—Temple of Mahâdeva.
41. Hathgáńw—Mosque, about 150 years old.
42. Babli—Temple of Bhaváni.

V. In *Chandur*, at—

43. Nandgáńw Kaji—Temple of Khandéswar.
44. Taligáńw—Mosque of 17th century.

XXI.

List of Remains in the Central Provinces.

I. In *Nimár*, at—

1. Burhanpur—Idgah of Adil Khân, and Tombs of the Fáruki princes, and of Shâh Nawâz Khân. (Tieffenthaler, I. 366.)
2. Khandwa—Four *Kundas*, surrounded by S'aiva Temples; many finely carved pillars, cornices, &c., lie about, or are built into modern erections.
3. Mándháta—Remains of numerous Temples, &c.; among them, a fine old gateway; and great Shrine of Omkar. (See account by Captain Forsyth in the *Central Provinces Gazetteer.**)
4. Raver—Cenotaph of Báji Rao Peshwa, A.D. 1740.
5. Beria—A handsome new Jaina Temple.

II. In *Hoshangabad*, at—

6. Pachmarhi—Ancient Temples in the Mahâdeva Hills.
7. On the Táwa, 4 miles above Hoshangabad—An old Temple.
8. Tilaksendur—A Rock-cut Temple.
9. Sohagpur, 30 miles E. of Hoshangabad:—said to be Sonitpura to which Munja, the brother of Bhoja Rája, transferred the seat of government from Ujjain: a colossal statue was discovered here. (*Tr. L.S. Bom.* III. 536.)

III. In *Sagar*, at—

10. Ságar—Several Bathing Ghâts and Hindu Temples.
11. Eran—Important inscription on a column, and many antiquities partly described by General Cunningham. (*Jour. As. S. B.* 1847, pp. 760—761; Vol. VII., p. 632.)

* Most of the entries in this list will be found in the same work.

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12. Itáwa—Some fine buildings in and close to the town, the stone-work and carving in which are said to be really remarkable.
13. Pandalpur—A Temple of Pandharinâtha, where an annual *Játra* is held.
14. Khimlasa—The Shishá Mahal and a Muhammadan Tomb in ruins, but the sides cut in the most beautiful designs.
15. Kurai—Several handsome and well-built Temples.
16. Garhakoṭa—Many old buildings in the Fort, and Palace of Raja Mardan Siñha, and remains of a Square Tower six stories high.
17. Dhamoni—Ruins of Mosques, Tombs and buildings extend for nearly a mile round the fort and lake.
18. Ráhatgádh—Large ruined Fort, with numerous remains of Temples, Palaces, &c.

IV. In *Damoh*, at—

19. Kundalpur—Several Jaina Temples on the surrounding Hills.
20. Bandakpur—Temple of Jages'war Mahâdeva.
21. Nuhta—The ruins of some interesting Jaina Temples.

V. In *Narsiñhapur*, at—

22. Chauragadh—A famous castle and ruins of the Palaces of the old Gond Rájas.

VI. In *Jabalpur*, at—

23. Bhera Ghát (9 miles from Jabalpur)—On a conical hill near is a somewhat remarkable Temple, consisting of an inner shrine, surrounded by a double circular cloister, with many sculptures.
24. Garha—Ruins of the 'Mahal,' built by Madan Siñha in A.D. 1100, &c.
25. Balhiri—A "Marha," from which an inscribed slab was removed some years ago. The Tanks, *Baolis*, and other ancient remains are said to be interesting.
26. Singaurgádh—Ruins of a Fort, with a solitary Tower, &c.
27. Bhisi—A handsomely carved Temple—modern.
28. Karanbel, near Tewar—Well-known ruins; recently the stones have been carried off by railway contractors for building "bridges and permanent way."

VII. In *Mandla*, at—

29. Râmnagar—A small Temple, with an inscription (of which a rubbing is wanted), and ruins of Palaces, a *Baoli*, &c.

VIII. In *Seoni*, at—

30. Ghansor—The remains of 40 or 50 very elaborately ornamented Hemádpanti Temples in beautiful sandstone.
31. Chhápará—Bridge over the Wainganga, and old Gond Fort.
32. Dongartál—A very fine Tank, and ruins of an old Fort.

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33. Narsiñlha—A sacred Temple of Narsiñha.

IX. *Chhindwáḍa*, at—

34. Devagadh—Numerous remains of Wells, Tanks, &c., and several old Temples.

35. Mohgáṅw—Two large Temples; one said to be three hundred years old.

X. In *Betul*, at—

36. Bhaisdahi—Remains of a Temple supposed to be of Buddhist origin.

37. Salbaldi—Ditto.

38. Multai—A group of Temples round a tank, the reputed source of the Tápí.

39. Amla—Some old Tombs of Gond Rájas.

40. Kherla—Old Fort, the former residence of the Gond Rajas.

XI. In *Wardha*, at—

41. Pannar—One of the ancient gateways still remains, a large imposing structure; another was recently removed to make way for modern *improvements!!*

42. Rhoni—A fine Temple on the Wardha, dedicated to Koṭes war Mahâdeva.

43. Wiagáṅw—An old Temple of Báláji, of much local repute, where a *Jatrá* is held.

44. Ashti—Mausoleums of Muhammad Khân Niazi, 1627 A.D.; and Ahmad Khân Niazi, 1651.

45. Nachangáṅw—Serâi and Well built in the 15th century, and Temple of Puranik.

46. Girar—Shrine of Shaikh Khwaja Faríd.

47. Dewalwádá—A fine Temple of Rukmí.

48. Bhiri—An old Temple of Gopal Deva of carved stone.

49. Pulgáṅw—A modern Hindu Temple.

50. Arvi—The shrine of Telang Rao.

XII. In *Nágpur*, at—

51. Râmtek—A fine old Hemâdpanti Temple, and very many others, with remains of all ages.

52. Parseoni—Two very fine Temples.

53. Katol—A curious Temple, of very early date, built of sandstone without cement, and with many grotesque carvings.

54. Umred—A remarkable old Temple in the Fort.

55. Takalghâṭ—Circles of rough stones, from which *celts*, &c., have been dug up.

56. Gumgáṅw—A fine Temple of Ganpati.

XIII. In *Bhandara*, at—

57. Padmapur, near Ambgáṅw—Some curious old remains of massive stone buildings, of which the origin is unknown.

58. Pauni—Numerous Temples supposed to be some of great antiquity.

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XIV. *Bálághát* is said to contain handsome Buddhist Temples, the exact localities of many of which are not known. At—

59. Bhimlât—A *Lát*, lying on the ground.

60. Janjgir—A fine Temple of Mahâdeva, minutely and quaintly sculptured, perhaps of the 14th century, and remarkably complete; and an immense Tank.

61. Baihar—About a mile north of the town are some old Temples said to be worth visiting.

62. Lánji—Old Temple of Mahâdeva and Temple of Lánjkái.

63. Kirnapur—Several old Temples in the town.

XV. In *Bilâspur*, at—

64. Pali—Temple of Mahâdeva, said to be the finest in the district, and of the 10th century.

65. Kharod—A Temple of Lakhmes'war, which is perhaps of the 9th century. An inscription is dated Sam. 902 (a rubbing wanted).

66. Seorinárâyan—Temple of Nárâyan, with an inscription dated A.D. 841 (rubbing required).

67. Ratnapur—"An almost countless number of Tanks and Temples, and Satis. Among the Temples are those of Vriddhes'war, Bhairavnáth, Narmadeshwar, Sangameshwar, Mahámái, Rámpahári, Kichdi, Kedarnath, Khantideva, Girjban, Jagannáth, and Lakshminárâyan.

68. Manipur, 15 miles north of Ratnápur—Remains of Tanks, Temples, and other buildings on hills close to the village.

69. Swetganja—A sacred Reservoir, with a Temple.

70. Amarakanṭhak—Temples round the sources of the Narmadâ.

71. Belpan—A Temple, which enjoys the revenues of the village.

72. Bilaigadh—The remains of an extensive Fort and the ruins of some ancient Temples.

73. Chapra—A very ancient Temple of Buramdeva, having an inscription said to be dated A.D. 103, (rubbing wanted) probably originally devoted to Serpent worship.

74. Láphágadh—A very early capital of the Haihaivansa Rájas; much of the Fort wall is still in remarkable preservation.

75. Malhár—The ruins of some very old and interesting Temples.

XVI. *Raipur*, at—

76. Rajim—Celebrated Temple of Rajívá Lochan, where a great *Jatrá* is held; the door is beautifully sculptured with representations of Nágas: one of the inscriptions is dated in 750 A.D. (rubbing wanted). (See *Asiat. Res.* XV., pp. 499, *et seq.*)

77. Dongargadh—Ruins of a Fort, the walls of which are of massive masonry.

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78. Dhamda—Remains of a fine old Fort of some architectural beauty: two very fine Gateways are in a fair state of preservation.

79. Khalari—Four very ancient Temples of peculiar construction.

80. Balod—An old Fort, and a Temple, the basement of which is built of remarkably large stones.

81. Arang—Some ruined Temples, one said to be Jaina and of great antiquity; also some old Tanks and brick foundations.

82. Kura Bangoli—Tomb of Ghasi Dâs.

83. Bhandár—Shrine of the Sâtnámi Chamârs.

XVII. *In Sambhalpur*, at—

84. Sambhalpúr—Temples of Samlái Padmes'wari Deví, Anant Sajjá, and Bara Jagannâtha, all of the 16th century.

85. Sarangadh—Temple of Sámles'war.

86. Patna—Some old Temples on the banks of the Tel and at Rani Jhiria.

XVIII. *In Chánda*, at—

87. Chánda—The Temples of Achales'war, Mahá Káli and Murlídhar, large monoliths at Lálpeth, Tombs of the Gond Rájas, and Ramála Tank.

88. Bhatála, 26 miles north of Bhándak—The remains of a very fine ancient Temple, in good preservation.

89. Bhándak—Architectural remains of great age and interest, such as the Temple Caves there and in the Vinj-hasani and Devála Hills, the Temple of Bhadráwatí, and numerous other ruined Temples and Tanks.

90. Balalpur—Remains of an ancient Palace in the Fort, and of a large elaborate Tank, a Tomb of one of the Gond Kings, and a curious Rock Temple called Rám Tírtha, in the neighbourhood.

91. Junona—A fine Tank, on the stone embankment of which stand the remains of an ancient Palace.

92. Ingara, near Rángí—An ancient Temple, with some carving.

93. Markandi, Ambagánw—An ancient and beautiful group of Temples of great age, and a Monastery.

94. Ambgánw—An ancient Temple of Mahádeva, and another of Maha-Kali, and two Tanks.

95. Adial—A very fine irregular Reservoir.

96. Waghnak—An ancient Temple, now falling into ruins.

97. Tepágadh—A fine old masonry Fort.

98. Wairagadh—Several ancient Temples, among which the most interesting are those of Mahákáli and Mahádeva.

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99. Warha—An old Temple, with a broad flight of steps leading down to the Wardha river.

100. Neri—Two old Forts, and a large and beautiful Temple, of great age, with finely carved columns ; and some Panchál Tombs.

101. Ghugus—Three Cave Temples, and some carved stones in their vicinity.

102. Keslabori—An ancient Temple, fast crumbling to ruins.

XIX. In *Bastar*, at—

103. Dantiwáda—A celebrated but plain Temple of Dántes wari.

XX. In *Upper Godavari*, at—

104. Bhadráchallam—The famous old Temple of Rámchandra, supported by an annual endowment of Rs. 13,000 from the Nizam's Government.

105. Parnasala—A Temple connected with that at Bhadráchallam.

106. Albaka—Some *cromlechs*, &c., on the hills.

XXII.

Supplementary List of Places, chiefly in H. H. the Nizam's Territory.

1. Warangol Khamamat,—Four Kirti Stambhs of the time of Pratápa Rudra ; a Temple of Siva, with many old images near it ; another Temple in the Muhammadan quarter ; many inscriptions. The Fort was built under Raja Pratâprudra by Kakatpal Raja, one of his dependents. It is surrounded by a wall of stone and chunam 12 yards high enclosing an area of nearly 450 Bigahs of land. The ditch holds water during the rains, but is dry in the hot season. On the two gates are representations of lions and tigers. It is under charge of Kwajah Karîm-uddîn. Both the Fort and the village of Yelandah are held in Jaghir by the Kiladar. There are several wells within the Fort.

2. Annamkonda, 3 kos from Warangol—Has a fine large Temple of black stone, by Pratápa Rudra (12th century), with Sanskrit inscription. In a neighbouring hill are Jain rock images. A quarter of a mile farther on is a Jain Temple of Padmávati Devi, and a large rock image of a Tirthankar. In a ravine to the South of the Temple is a Sanskrit inscription. There are many cairns in the plain around ; and in the town an ancient S'aiva Temple, and a ruined Jain one.

3. Kalyáni—Has extensive ruins for miles around : three miles to the S.E are some fine Temples and other old ruins : there are caves in the hills called *Hazar Khotri*, or 'Thousand Chambers.' Pír Padshah's Masjid is probably part of a Hindu Temple : in the Masjid are two Hindu inscriptions.

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4. Nârâyanpura—Cart loads of richly sculptured fragments of superior excellence lie about; and there is an old Temple exquisitely carved.
5. S'ivpura, close by—Has a small Temple on the margin of the lake, and many images scattered about.
6. Naldrug—Fort, with a Mausoleum outside it. On the bánd across the Bori river is a 'Pani Mahal,' with subterraneous chambers, said to have been built by the Bijapur Kings. In the Fort is the 'Upari Burji,' a kind of Watch Tower, with some curious old guns lying about. The Jamá Masjid is built of the materials of old Hindu Temples.
7. Umargánw Naldurg—Has an ancient ruined S'aiva Temple, elaborately sculptured.
8. Anwah S. of Ajanta—A very fine Temple, similar to one at Satgám.
9. Rajura—Ruins of a similar Temple, the door of the shrine elaborately carved.
10. Mominabad, 13 miles S.E. of Kalyan—Some fine Temples, probably modern.
11. Unda, 15 miles from Hingoli—A very fine Temple.
12. Dharasinha, 18 kos from Mominabad—Has Buddhist Cave Temples of considerable extent.
13. Karsa,—6 kos from Awsa and 20 from Mominabad—Has about fifty Cave Temples.
14. Tuljapur—A noted Hindu Temple.
15. Bidar—The Rang Mahál, a Hindu palace perhaps of Pratâp Rudra, now occupied by the head Talukdâr; and the Madrasah.
16. Aurangabad—The Caves in the neighbourhood have not been sufficiently investigated. (Dr. Wilson's account in *J.B.B.R.A.S.*)
17. Daulatabad—The Masjid is an old Hindu Temple. At a Pass not far distant are the ruins of an Observatory built by Firoz Shah Bahmani in 1407. (*Ferishtah*, vol. II., p. 388).
18. Paitan—Near Toka on the Godávari—Has Rock excavations, with inscriptions; Information wanted.
19. Baitalbari, near Ajanta—Several Cave Temples at Pitalkhori and other places; some of them never yet explored.
20. Near Kankar Baitalbari a cave said to have paintings in a fair state of preservation.
21. Ajanta Caves—Well known (*a*).
22. Khamamet, Khamamet—A Reddi Fort on a hill, built of stone, brick and chunam.
23. Yenkowdah, Khamamet—Temple said to have been built by Raja Pratâparudra; originally it had a thousand columns some of which are now fallen. It is deserted and ruined. Part of the stones from it have been used in the repair of other buildings; on the walls of the well are sculptured representations of lions and tigers.

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24. Palampat in Taluka Pakhal, Nalganda—A Temple of Mahadev said to have been built by Ram Reddy a thousand years ago. It stands in a jungle a mile from the village; has the figures of lions and tigers on its walls in bas relief, and is entire. It is built of black stone sculptured with the figures of Hindu mythology.

25. Kotakunda, Nalganda—Temple of Yenkates'var inside the deserted village. It is built of sculptured stones.

26. Patkal, Nalganda—Temple of Venke'svar built by Pratâparudra. It is of stone and finished with great elegance and beauty. In good preservation. Temple of Mahadev built by Koatraj a thousand years ago, is now beginning to decay. The pillars are so highly polishe that they reflect the face as in a mirror. The temple has the figures of elephants, horses, cars represented on the walls.

27. Nalganda—Fort on a hill in the town, was built by the ancient Râjas. In it are two or three wells in the rock, containing an unfailing supply of good water. The works are out of repair.

28. Dewarkunda—Fort said to have been constructed by Ranjarla Mâdhav Râo, a Zamindar of olden times. It includes seven hills and is mostly out of repair. It contains several wells of fresh water.

29. Bhôngir, Taluk Vemalkunda—Fort built on a rock, has a well of fresh water and is for the most part ruined.

30. Nagalpahad—Temple of Mahadeva supposed to be 1,000 years old; the columns have the polish of a mirror, on it are carved some curious figures; ruinous.

31. Vazîrâbâd, Taluk Devalpalé—A Fort of great antiquity near the bank of River Krishna is ruinous.

32. Indergandâ—An old Fort on a hill; dilapidated.

33. Phulmari, Indor, Temples of Tamés'var, Sômsesvr and of Yenkates'var—built by Bhatial; two of them are in ruins while one is in good preservation. The stones have a high degree of polish.

34. Indor—A Fort about 500 years old; built by Raghunathji Gosain. It is now being repaired by Government.

35. Dichpalli, Indor—Temple resembling a fort about 500 years old; deserted.

36. Boden, Indor—Juma Musjid about 400 years old; said to have been formerly a Jain temple which was demolished and re-placed by the present building by Shahid Gulkhan.

37. Rudrur; a Mud Fort—about 300 years old; built by Mamudhan Row Pingla whose descendant Mâdhav Râo Pingla is now living.

38. Adlur Parbhani—A ruined Fort.

39. Onuda Parbhani—Temple of Nagnâth over 300 years old, a strong substantial building.

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40. Pingli—Temple of Mahadev—There is a large and very fine well in front of it with stone steps on all four sides within.

41. Prabhani Chaotana—A handsome well near a temple and fitted at each angle with neat seats.

42. Mahir—An old Fort.

43. Bīḍ Chari Masjid—An ancient extensive and lofty edifice,—a part of the interior has fallen in.

44. Bīḍ—Elegant Tomb or Dargah of Hazrat Kochah Shah Wali about 300 years old, erected by a Des'pandia of Bīḍ. The arcade around the building was constructed by Lachiram Naib of Raja Chotaindali. There is a Mosque of remarkable style near the shrine erected by Amin Nawaz Khan.

Dargah of Mansur Shah Wali Sahib—Built by Madhadjī Seindia Ali Jah Bahadur. The tomb of the saint is of white marble. Within the Dargah are an Aghor Khana and a Music gallery. The style of this building, especially of the tomb, is very beautiful.

Hauj or Cistern of Khazana Bag about 400 years old—An extensive reservoir substantially and beautifully built of stone and chunam by Salabat Khan.

Temple of Gungalare—An ancient substantial and elegant Himadpanti temple; surrounded by water.

Temple of Jata S'ankar—Also attributed Himadpant—A substantial and elegant building.

A playing fountain about 400 years old—Erected by Salabat Khân. It is a very large and substantial octangular reservoir constructed of stone and chunam, now dry.

45. Pathrur—Dargah of Khawaja Makdum Ansari about 500 years old:—a substantial stone building, said to have been built in the lifetime of the saint. Kali Masjid.

46. Takrun, Taluk Pathrur—A beautiful and substantial Dargah of a saint about 400 years old.

47. Ambâ Jogâî or Mominabad—Temple of Jogesvari—A substantial and elegant Himadpanti building; also other fine Hemadpanti remains.

48. Kej—Dargah of Mashabud-dîn about 500 years old.
A substantial and elegant Maṭh or Monastery about 700 years old: erected by Mahaling Aiah.

49. Astî—A mosque with a cistern, two platforms in front and domes about 400 years old, built by Gauri Khân; on one platform are several tombs; the cistern and the domes are of beautiful workmanship.

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50. Sholapur Sugur—A Mosque about 300 years old.
51. Roza Gumbaz or dome do.
52. Kamjavin do. do.
53. Guji—A Mosque do.
54. Shapur Fort do.
55. Bazluli—Mosque do.
56. Badravin do. do.
57. Yadgîr—Fort do.
58. Taluk Daigaon, Gulbarga—Six mosques about 300 years old; the Juma Mosque is an extensive and substantial one.

Six dargahs—Of Khwaja Banda Nawaz and other saints are situated in and about the town of Gulbarga. The Dargah of Shaikh Sirajuddin Junaide has two very lofty minarets. A substantial but unoccupied fort has a large masjid in it.

59. Kurungal—Two Mosques.
60. Urpet—A Mosque do.
61. Jagimpet—Do. do.
62. Sedam—A Mosque and temples do.
63. Raichor Mandargi—Temple do.
64. ,, Chincholî do. do.
65. ,, Remangud—2 Temples do.
66. ,, Keswa—Temple do.
67. ,, Maghu—Do. do.
68. ,, Digulkhandi do.
69. Par, Taluka Kushtaji, W. Raichor—Temple of Somes'war about 1,000 years old within half a mile of the village. Appears as if sunk in the earth, but is lofty and striking inside; the walls are sculptured with the Linga, one stone alone having the forms of 50 lingas on it. The temple has several doors and a substantial well within its precincts.
70. Kanakgiri, between Lingasagar and Balari—Two old Temples covered with carving inside; the ceilings have been coloured, and are still in a fair state of preservation; in the court are two long inscriptions in old characters. Temple of Gungajelpani—An ancient, substantial and extraordinary building at which a religious fair is annually held; some say that it was built by one of the Rajas of Kanakgiri, while others attribute it to one of those of Anagundi.
71. Hanam Sagar, Taluka Kushtagi—Temple of Balaji about 500 years old. Built by one Nagar Sianjî, an ancestor of Venkaya Desai of Kotapari, on the crest of a small hill standing on the out-skirts of the town; built of white stone.
72. Barjî, Taluka Hanam Sagar—Temple of Gonidraj, built by Nagar Sianji; has a temple of Balaji below it.

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73. Kasba between Hanam Sagar and Barji—Temple of Mahadeva, built by Nager Sianji on a hill.

74. Jaldurg in Taluk Lingsugur—An ancient Fort on an elevated islet in the river Krishna which flows on both sides of it.

75. Mudgal—An old Fort 8 miles from Lingsugur.

76. Raichor—A large old Fort. Juma Masjid—In the fort lately repaired at the expense of Government. And another large ancient and substantial mosque outside the Fort. Dargah of Panj Bibian (the shrine of 5 ladies). An old building in the upper part of the fort.

77. Bichal—Anikat across the Tungabadra River : an old work.

78. Gabur—An old temple.

79. Manvî—A Mosque.

80. Kawtaî—A Mosque.

81. Pagalwar—A Temple.

82. Alpur—Two temples in the fort, built of huge stones.

83. Sangwar—A Temple. On the bank of the Tungbadra River between Kasba, Alpur and Moza Sangwar—a very ancient building called "Papanasî" by the Hindus who believe bathing there to have the merit of bathing at Kasi.

84. Duksul—An old temple.

85. Undoilî—An old temple.

86. Paktur—An old temple and a fort on the bank of the Krishnâ; built of corundum and Seloo stones.

87. Karikal, 1 kos south of Lingasugur—Ruined Temples and inscriptions; there are also said to be other fine Temples about 5 miles from Lingasagur.

88. Hampi, or Bijanagar—Is a mass of interesting ruins of considerable age.

89. Rájagánw,
90. Jayapu Kothali, 12 kos from Ajunta,
91. Pimpalgánw, 5 kos from Khamgaum,
92. Chandol near Jafrabad,
93. Adhola, 9 kos from Jálna,
94. Uchgánw, 7 kos from Jálna,
95. Ambad, 9 kos from Jálna,
96. Bahiroba's Pimpalgánw,
97. Kásner, near Adhola and Paithan,
98. Chinchakheda, 9 kos from Jálna,
99. Wagrúl, 5 kos from Jalna,
100. Chandol of Higada, 15 kos from Jálna,

All said by Jogi informants to have Hemádpánti Temples.

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101.	Hatwan, 5 kos from Jálna,	All said by Jogi informants to have Hemádpanti Temples.
102.	Argám,	
103.	Umrad,	
104.	Ling,	
105.	Gund,	
106.	Waroni,	
107.	Wadali,	
108.	Masla,	
109.	Gomdar,	
110.	Dalsinji,	
111.	Pipalkotli, 1 kos from Chikli,	

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No. 5]

Archæological Survey of Western India.

TRANSLATIONS OF INSCRIPTIONS

FROM

BELGAUM AND KALADGI DISTRICTS

IN

THE REPORT OF THE FIRST SEASON'S OPERATIONS

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA,

By J. F. FLEET, Esq., Bo. C. S.;

AND OF

INSCRIPTIONS FROM KATHIAWAD AND KACHH,

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MEMORANDUM.

The following pages contain two separate series of inscriptions: the first, drawn principally from the materials collected for my *Archæological Report on the Belgaum and Kaladgi Districts*, and published by the India Office, with transliterations and translations by J. F. Fleet, Esq., C.S. These leave little or nothing to be desired in the way of revision. The second portion consists of translations mostly from eye-copies, and a few from facsimiles, the transliterations of which were edited by the translator in the return No. 2. A careful examination of the texts by competent Sanskrit scholars will probably suggest corrections both in them and in the versions. Indeed, while passing through the press Dr. G. Bühler has very kindly supplied important corrections both of the texts and versions. I shall be greatly obliged by any such emendations as scholars may communicate to me before the final publication of my Report now in the Press.

J. BURGESS,
Archæological Surveyor and Reporter
to Government.

Aurangabad, 1*st March* 1876.

Old Canarese Inscription on a Stone-tablet at the Temple of Panchalingadeva, at Manoli, in the Parasgad Taluka of the Belgaum District.

TRANSCRIPTION.

[1] ಲ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ [।] ತ್ರೈಳೋಕ್ಷನಗ-
ರಾರಂಭಮೂಳಸ್ಥಂ(ಸ್ತಂ)ಭಾಯ ಶಂಭವೇ ॥ ಲ

[2] ಲ ವಾರಿಧಿವೇಷ್ಟಿತಮೆನಿಪ್ಪೀ ಧಾರಿಣಿಗಿಸೇಬ್ಬ(ವ್ಬ) ಮೇರುವಿಂ ದಕ್ಷಿಣದೊಳ
ಸಾರಂ ಜಂಬೂದ್ವೀಪದೊಳೋರಂ

[3] ತೆನೆದೊಪ್ಪಿ ಕೋರ್ಪ್ಪ ಭರತಕ್ಷೇತ್ರಂ ॥ ಭರತಾವನಿಗೊಪ್ಪಿಪ್ಪುದು ಸುರುಬೆರ-
ಧರ್ಮ್ಮೆ(ಮ್ಮಿ)ಲ್ಲದಂತೆ ಕುಂತಳಕಠಿವಿಸ್ತ-

[4] ರಮೆನೆ ತೊರಗಲೆ ನಾಡಿನ ಸಿರಿಕರುವೆನೆಸಿದುದು ಮುನಿಪುರಂ ಕಡುರಂ(ರ)
ವ್ಪುಂ ॥

[5] ಲ ಯಿಾ(ಈ) ವಿಶ್ವಕ್ಷೋಣಿಗೊಪ್ಪಿಪ್ಪಮರಪುರಮೆನಲ್ ಪಂಚಲಿಂಗೋದ್ಭ-
ವಾಸಂ ಶ್ರೀವಾಸಂ ರಾಮಗಂ-

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[6] ಗಾಜಳವಿಹಪರಸಂಸ್ಯೇಬ್ಪ (ವ್ಪ) ಮೆಂದೊಪ್ಪುಕಿಪ್ಪರ್ಶ್ರೀವ್ಯೇದಬ್ಪಾ (ವ್ಪಾ)ಶ (ಸ)ಕುತ್ಪ-
ರ್ಜ್ಜಮದಗುನಿ *

[7] ವಶಿಷ್ಠರ್ಷ್ಟ (ರ್ಬ್ಬ)ರದ್ವಾಜರತ್ರಿಶ್ರೀವಿಶ್ವಾಮಿತ್ರರಿಂದಂ ಮುನಿಪುರಮೆನೆಗುಂ ಕ್ರೋ-
ಟಿಕೀರ್ತ್ಥಂಗ-

[8] ಳಿಂದಂ || ಮಾ (ಆ) ಪುರ್ಯೋಪ ವನಮೆಂಕೆಂದೊಡೆ || ತೆಂಗುಕೌಂ+ಗು
ಜಂಬುರಸ ಮಾಧುಫಲಂ ಪನಸಾಂಬ್ರ

[9] ನಿಂಬಿ ನಾರಂಗ ಲವಂಗ ವ್ಯೀಳೆ ಸುರಹೊಂನೆ ಸುಪಾಟಳಿ ಪಾರಿಜಾತ
ಪುಂನಾಗವಶ್ಯೋಕೆ (ಕ) ಕತ್ತಲಿಸುಕಿಪ್ಪೆಲೆವಳ್ಳಿಗಳಿಂ ಮ-

[10] ದಾಳಿಯಿಂ ಶ್ರೀಗಿದು ಜನ್ಮಭೂಮಿಯೆನಿಕುಂ ಮುನಿವಳ್ಳಿ ಸದಾವಕಾಲ(ಶ?)
ಮುಂ || ಸನಕಸನಂದನಾದಿಜಮದಗ್ನಿ ವಿಭಾಂಡುಕರಿಪ್ಪ

[11] ತಾಣವ್ಯೀ ಮುನಿಪುರಮಿಂಕಿದಂ ಮುದದೆ ರಕ್ಷಿಸುಕಿಪ್ಪನು ಪಂಚಲಿಂಗನೊಲ್-
ದನುದಿನ ತತ್‌ಪುರ್ಯೋಪ-

[12] ವನಸಾ(ಶಾ)ಸ್ಥ(ಶ್ಥ)ತಲಕ್ಷ್ಮಿಯೊಳ್ಳಂನಕಿರ್ಕ್ಕೆಯುಂ ಧನಕನಕಂಗಳಿಂದಮೆನೆಗುಂ
ಧರೆ ಮ್ಯೇರು ಶಶಾಂಕರುಳ್ಳಿನಂ || ಸ್ಥಸ್ತಿ ಶ್ರೀಪ್ರಿ(ಪ್ಥ)ಥ್ವಿವಲ್ಲಭಂ

[13] ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಶ್ರೀಮತ್‌ಜೈತುಗಿದ್ಯೇವ-
ಕುಳಕಮಳಮಾರ್ತ್ತಂಡ ಯಾದವನಾರಾಯ-

[14] ಣ ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀಮತ್‌ಸಿಂಘಣದ್ಯೇವರಸರ್ ದ್ಯೇವಗಿರಿಯ ನೆಲೆವ್ಯೀಡಿ-
ನ್ಯೋಳ್‌ಸುಕ (ಖ) ಸಂಕಥಾವಿನ್ಯೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯು-

[15] ತ್ತಮಿರೆಯಿರೆ || ಯಾದವರಾಯಸಿಂಘಣಮಹೀಪಕಿ ತಂನ ಭುಜಾಸಿಧಾರೆ-
ಯೊಳ್ ಸಾದಿಸಿ ವೈರಿಭೂಭುಜರ ದ್ಯೇಶಮನಿರ್ಕ್ಕುಳಿಗೊಂ

[16] ಡು ಲ್ಯೀಲೆಯಿಂ ಮ್ಯೇದಿನಿಯೇಕಛತ್ರ ತನಗಾಗೆ ಮಹ್ಯೋಂನಕಿವೆತ್ತ ರಾಜ್ಯದಿಂ
ದಾ ದಿಗುದಂಕಿದಂತಸಕಳ್ಯೋರ್ಬ್ಬಿ (ರ್ವ್ವಿ) ಯನುಂಡಿಗೆ ಸಾಧ್ಯ ಮಾಡಿದಂ ||

[17] ಲ ಮಾಳವಚ್ಯೇರಚ್ಯೋಳಮಗಧಾಧಿಪಗೂರ್ಜ್ಜರಪಾಂಡ್ಯಲಾಳನ್ಯೇಪಾಳ ತುರಃ (ರು)ಕ-
(ಷ್ಕ)ಬಬ್ಬ (ರ್ಬ್ಬ)ರಿಗಕ್ಯೇರಳಪಲ್ಲವಮಂಗವೆಂಪಾಂಚಾಳಕಳಿಂಗಸಿಂಧುವಿಷ-

[18] ಯಾಧಿಪರಾಳ್ಚೆಸಗೆಯ್ಯೆ ಧಾತ್ರಿ (ತ್ರಿ) ಯಿಂ(ಯಂ) ಲ್ಯೀಲೆಯಿನಾಳ್ದುಸಿಂಘಣನ-
ರ್ಯಂದ್ರ ಸುರ್ಯೇಂದ್ರನ ವೊಲ್ ವಿರಾಜಿಕುಂ || ಜಗ ತನಗುಂಡಿಗೆ ಸಾಧ್ಯಂ ಜಗಮಂ
ಮಾ (ಮ) ರ್ಯ್ಯಾ-

[19] ದೆಯಿಂದೆ ಪಾಳಿಪುದೆಂದ್ಯೀ ಜಗದಧಿಕಾರಮನಿತ್ತಂ ಜಗದಳಪುರುಶ್ಯೋ(ಷ್ಯೋ)-
ತ್ತಮಂಗೆ ಸಿಂಘಣರಾಯಂ || ಧರ್ಮ್ಮ ಪ್ರಸಂಗದಿಂದಂ ಪ್ಯೇರ್ಮ್ಮೆಗೆ ಮೆರು ಸಿಂ-

* In the Old Canarese alphabet there are two signs for the Virâma,—1, the vowel '*u*'; and 2, a modification of the vowel '*e*'. The former *u* used in the present word after the letter '*g*', but, for the sake of the metre, it must here be pronounced as a vowel, and not be treated as the Virâma; *i.e.* we must read 'Jamadaguni', not 'Jamadagni'.

† For the sake of the metre this word must be read as if written ಕವ್ಯಂಗು.

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[20] ಘಣ್ಣೋರ್ಬ್ಬಿ(ರ್ವ್ಣಿ)ಪಂ ಶಿವಪುರಮಂ ನಿರ್ಮ್ಮಿಪುದೆನೆ ಪುರುಶೋ-
(ಷೋ)ತ್ತಮಧರ್ಮ್ಮೋದ್ಯೋಗಮನೆ ಜೋಗದ್ಯೇವಂಗಿತ್ತಂ || ಸ್ಥಿರತರ ಮೆನಿಪುಂನಶಿಗಂ ವರ-
ಕೀರ್ತ್ತಿಶ್ರೀಗೆ ಮ್ಯೇರು ತಾರಾ-

[21] ಚ(ಬ?)ಳದಿಂ ಪುರುಶ(ಷ)ನಿಧಿ ಪುರುಶ(ಷ)ರತ್ನಂ ಪುರುಶೋ (ಷೋ)-
ತ್ತಮನರ್ಬ್ಬುದಕ್ಕೆ ಮ್ಯೇಲವ ಗೋತ್ರಂ || ಮತ್ತಮಾ ಜೋಗದ್ಯೇವನ ವಂಶಾವತಾರಮ-
ದೆಂತೆಂದೊಡೆ ||

[22] ಲ ಗಿರ್ಯೀಜೆಶಂ ಪಂಚಲಿಂಗಂ ವರದನಿಜಕುಲಸ್ಥಾಮಿ ವಾಸಿಷ್ಠ ಮೈತ್ರಾವರ-
ರು)ಣಂ ಕವುಂ(ಕೌಂ, for ಕವುಂ)ದಿಂ(ದಿ)ನ್ನಗೋತ್ರಂ ಜನ ಕಗುಣಗಳಾ—(ಣಾ)ಳಂಕ್ರಿ(ಕ್ಷ)ತಂ-
ರಾಮದ್ಯೇವಂ

[23] ಸ್ಥಿರಸತ್ಸಂ ಮಾನಿ ಲೋಕಾಂಬಿಕೆ ಜನನಿ ಲಶ(ಸ)ದ್ಧಾರಿಯೆ(ರ್ಯ್ಯೆ for
ರಿಯೆ) ಗೌರ್ಜ್ಜ(ರ್ಜ್ಜ)ಯಿ ಲಕ್ಷ್ಮೀವರಪುತ್ರಂ ಸೋಮನಾಥಂ ಸಿರಿಧರನೆನಲ್ಯೇಂ ಧಂ
(ಧ)ನ್ನನೋ ಜೋಗ-

[24] ದ್ಯೇವಂ || ಮತ್ತಮಾ ಜೋಗದ್ಯೇವಂ ಪಲವುದ್ಯೇಶಾಧಿಕಾರಮಂ ಮಾಡಿ
ಸುಖದಿನಾಳ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಸ(ಶ)ಕವಷಂ ೧೧೪೫—ನೆಯ ಚಿತ್ರ(ತ್ರ)-

[25] ಖಾನುಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಸುದ್ಧ(ಶುದ್ಧ) ಪುಣ್ಣಮಿ (ಪುಣ್ಣಿ-
ಮೆ) ಸೋಮವಾರ ಸೋಮಗ್ರಹಣಬ್ಬ(ವ್ಪ)ಶೀಪಾತದಲ್ಲಿ ಸ್ವ ಯಂಖಶ್ರೀಪಂಚಲಿಂಗ-
ದ್ಯೇವರಿಗೆ ಮಾಟ-

[26] ಕೂಟಪ್ರಾಸಾದಕ್ಕಂ [ಖಂ]ಡಸ್ಫುಟಿತಜೀನ್ನೋರ್ (ಣ್ಣೋರ್) ದ್ಧಾರನಿತ್ಸನೈ-
ವೇದ್ಸಮಂಗಖೋಗರಂಗಖೋಗಛತ್ರಕ್ಕಂ ಶ್ರೀಮತ್ಸಿಂಘಣದ್ಯೇವರ

[27] ಸರ್ಬ್ಬಾ(ರ್ವ್ಣಾ)ಧಿಕಾರಿ ಪುರುಶೋ(ಷೋ)ತ್ತಮದಂಣ್ಣಾ (ದಂಡನಾ)ಯ)
ಕರ ನಿಯಾಮದಿಂ ಜೋಗದ್ಯೇವ(ವಂ) ಸರ್ಬ್ಬ(ರ್ವ್ಣ) ನಮಸ್ಸವಾಗಿ ಕಳ್ಳವೊಳೆಯ (ಯಂ-
ಸಹಿರಂ(ರ)-

[28] ಣ್ಸಧಾರಾಪೂರ್ಬ್ಬ (ರ್ವ್ಣ)ಕಂ ಮಾಡಿ ಕೊಟ್ಟಂ || ವರಲಕ್ಷ್ಮೀ-
ಪತಿ ಜೋಗದ್ಯೇವನೊಲ್ದಿ * ಶ್ರೀಪಂಚಲಿಂಗಗೆ ಸುಸ್ಥಿರದಿಂ ಸರ್ಬ್ಬ(ರ್ವ್ಣ)ನಮಶ್ಸ(ಸ್ಸ) ಕಳ್ಳ-
ವೊಳೆಯಂ-

[29] ಸಂಪ್ರೀತಿಯಿಂದಿತ್ತನಾದರದಿಂ ಚೈತ್ರಪವಿತ್ರಕಂ ಸ್ಫುಟಿತಜೀನ್ನೋರ್ (ಣ್ಣೋರ್)-
ಧ್ಧಾ(ದ್ಧಾ)ರಶ(ಸ)ತ್ರಕ್ಕಿದಂ ಧರಣ್ಯೀಶರ್ ಪ್ರತಿಪಾಳಿಪರ್ಜ್ಜಳಧಿಚಂ-

[30] ದ್ರಾದಿತ್ಸರುಳ್ಳಂನೆಗಂ || ಪುರುಶೋ(ಷೋ)ತ್ತಮನಾ(ನ)ನುಜ(ಜಂ) ಶ(ಸ)ತ್-
ಪುರ್ಶಂ(ರುಷಂ) ಶ್ರೀಜೋಗದ್ಯೇವದಂಡಾಧ್ಯಿಶಂ ಸ್ಥಿರತರಮೆನೆ ಶಿವಪುರಮಂ ಧರೆ ಮ್ಯೇ-

[31] ರು ಶಶಾಂಕರುಳ್ಳಿನಂ ದ್ವಿಜರ್ಗ್ಗಿ(ರ್ಗಿ)ತ್ತಂ || ವ್ರಿ(ವ್ಯ)ತ್ತಿ ಹದಿನಾರ(ರು)
ಶಿವಪುರಮತ್ತಮವಿಪ್ರರಿಗೆ ಜೋಗದ್ಯೇವಚಮೂಪಂ ಪ್ರತ್ತ್ಯೇ(ತ್ಯೇ)ಕ ಕಮ್ಮವಿಂನೂರಿತ್ತಂ

* To be pronounced, for the sake of the metre, as if written '—ನೊಲದೀ'.

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[32] ಹಳೆವುರ(ರು)ಗಳುಬಿನಿಂ ನಾಲ್‌ಕೂರೊಳ್ ॥ ಮತ್ತಮದಾವಾವುರೊಳೆಂ-
ದೊಡೆ ॥ ಮುನಿಪುರದೊಳ್ ಸಿಂದವಿಗೆಯೊಳನುನಯದಿಂ-
[33] ದಾಗನೂರು ನಾಗರಪುರದೊಳ್ ಮನುಚರಿತಜ್ಯೋಗದ್ಯೇವಂ ವಿನ-
ಯದೆ ಹದಿನಾರು ವ್ರಿ(ವ್ಹ)ತ್ತಿಯಂ ದ್ವಿಜರ್ಗ್ಗಿ(ರ್ಗಿ)ತ್ತಂ ॥ ಜಗದ್ಯೋ ಳತಿಶಯ-
[34] ಮಿದೆನಿಸಲ್ ಜಗ*ದಳಪುರುಶ್ಯೋ(ಪ್ಯೋ)ತ್ತಮಾನುಜಂ ಸಿ(ಶಿ)ವಪುರಮಂ
ಸೊಗಯಿಸುವ ಶ್ಯೋಗಶೂಮಿಗೆ ಮಿಗಿಲೆನಿಸಿದ ಜ್ಯೋಗದ್ಯೇವದಂಡಾಧಿಶಂ ॥ ಮತ್ತ-
[35] ಮಾ ಪ್ರಸ್ಥಾ(ಸ್ತಾ)ವದೊಳ್ ॥ ತ್ಸಾಗದ ಪೆಂಪಿನ ನೆಲೆ ರ-
ತ್ನಾಗಾ(ಗ)ರಮುನಿಪುರದ ತ್ಯೋಂಟಿಗರ್ಪ್ಪೆಸವ(ರ್ವ)ಡೆದಶ್ಶ್ಯೋ(ಬ್ಶ್ಯೋ)ಗದ ನಂಸಿಯ
ಫಲದುದ್ಯೋಗದ ಕಲಿತನದ ಬಲುಪಿನಾ-
[36] ರ್ಪ್ಪಿಂ ಕೂರ್ಪ್ಪಿಂ ॥ ಧರೆಗೆಸೆವ ಪಂಚಲಿಂಗನ ಚರಣಾಬ್ಜವರಪ್ರ-
ಸಾದತ್ಯೋ(ತ್ಯೋ)ಟಿಗರಿತ್ತರ್ವರ್ಷಂ ಪ್ರತಿ ಕಂಡಗೆಯುಂ ಸ್ಥಿರತರ ತಾರಿಂಗೆ ಗಂಡ-
[37] ಶ್ಯೋಗಕ್ಕೆಂದುಂ ॥ ಬಿರುದರ್ ವ್ಹಿರ್ (ವ್ಹಿ)ರಾಗ್ರಗಂ(ಗ)ಣ್ಪಟ್ಟಲದ
ಬಲುಪಿನಾರ್ಪ್ಪಿಂದ ಕೂರ್ಪ್ಪಿಂದ ಪೆಂಪಿಂ ವರಕ್ಕೀರ್ತಿಶ್ರೀಸಮಾಖ್ಯಸ್ಸ್ಯಕಳಸಮ-
[38] ಯನಿಸ್ಥಾ(ಸ್ತಾ)ರಕರ್ಸ್ಸ್ಯೇಬ್ಸ(ವ್ಸ)ರಾರಿಂದುರುತ್ಯೇಜರ್ಪ್ಪುಂ(ಪ್ಪುಂ)ಣ್ಪಪುಂ ಜರ್ಪ್ಪಿವಿಧ-
ಗುಣಗಣಾಧಾರಗಂಖ್ಯೀರಧೈರ್ಯ್ಯರ್ ಸ್ಥಿರಸತ್ಯ(ತ್ಯ)ರ್ದ್ದಾನಚಿನ್ತಾಮಣಿಗ-
[39] ಳುಗುರಮೂನೂರ್ವ್ವರ್ಕಿ ಲ್ಯೋಕಪೂಜ್ಯರ್ ॥ ಶರಣೆಂದಂಗಜರಾಮ-
ರತ್ಣವೆರದಂಗಿಷ್ಟಾರ್ತ್ಥಸಂಸಿದ್ಧಿ(ದ್ಧಿ) ತಾಂ ದೊರ ಕೊಂ-
[40] ಡಿಕ್ಕುವೆನಲ್ಕೆ ಕಾವ ಬಲ್ಲಿಂ†ದೌದಾರ್ಯ್ಯದಿಂ ಸತ್ಪದೆಳ್ತರದಿಂ ಸಾಹಸದ್ಯೇ-
ಳ್ಗಯಿಂ ಸಕಳಧರ್ಮ್ಮೋದ್ಯೋಗದೈನೂರನಾಲ್ಕರ ಪೆಂಪಂ
[41] ಪೊಗಳಲ್ಕಜಂ ನೆರೆಯನಿಂನೇ ವಣ್ಣಿಪಂ ಬಂ(ಬ)ಣ್ಣಿಪಂ ॥ ಮತ್ತ-
ಮಾವುಗುರಮೂನೂರ್ವ್ವರುಮೈನೂರನಾಲ್ಕರುಂ ಚಟ್ಟುರಾಸಿಗೆ-
[42] ರಿದಲ್ಲಿ ಹಸೆಯ ಹಣವೊಂದಂ ಕೊಟ್ಟರ್ [॥] ಮತ್ತಂ ಶ್ರೀಪಂಚಲಿಂ-
ಗದ್ಯೇವರಿಗೆ ಸಮಶ್ಶ[ಸ್ಸ]ದ ಯೆರೆಯ ಕೆಯಿ ಕಂಮ ಮೂನೂರ ದಕ್ಕೆ ಸ್ಸಿಮೆಯಾ-
[43] ವುದೆಂದಡೆ ಮೂಡಲ್ ತಗ್ಗಿಗೆ ಹೊದ ಹೆಬ್ಬಟ್ಟೆ ತೆಂಕಲ್ ಹಳ್ಳ ಪಡು-
ವಲಕ್ಕಸಾಲಿಗೆಯಿ ಬಡಗಲ್ ಹೆಬ್ಬಳ್ಳಹರಳಕೆಯಿ [॥] ಮತ್ತರೊಂ-
[44] ದಕ್ಕಂ ಸ್ಸಿಮೆ ಮೂಡಲ್ ಕಾಳಿಕಾದ್ಯೇವಿ ತೆಂಕಲ್ ಹಣಿತೆಗೆರೆ ಪಡು-
ವಲ್ ಕರುವೆಟ್ಟ ಬಡಗಲ್ ಹೂವಿನಕಲ್ಲ ಹೆಬ(ಬ್ಬ)ಟ್ಟೆ [॥] ದ್ಯೇವ-
[45] ರಿಂ ತೆಂಕಲ್ ಯಂಗರತ್ತಿಹಳ್ಳದಿಂ ಪಡುವಲ್ ಶ್ರೀರಾಮಗಂಗೆಯಿಂ ಬ-
ಡಗಲ್ ನಟ್ಟ ಕಲ್ಲಿಂ ಮೂಡಲ್ ಯೆಲೆದೊಂಟ ಕುಳಿಯಯಿನೂರ-

* This letter, —ಗ,— having been at first omitted in the original, was inserted above the line, over its proper place.

† To be pronounced, for the sake of the metre, as if written 'ಬಲಿಪಿಂ—'.

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[46] ಕ್ಕಂ ಸಿಧ್ಧಾ(ದ್ಧಾ)ಯ ಹರಿಕೆಕ್ಕಳೆಯ ನುಂಕ ಲಾಕಿತಾಯ ಕಟ್ಟಿಲೆ ಬಟ್ಟೆ
ನುಂಕ ನರ್ಬ್ಬಾ(ವ್ವಾ)ಬಾಧೆ(ಧ)ಪರಿಹಾರ ಯಾ ದೇವರ್ಕ್ಕಿ(ಗ್ಗೆ)ಯಲೆಯಕ್ಕೆಯಿಂಗೆ ಪೀನು-
[47] ವೊಂದು ಸ್ಥಳದ ಸಿಂಗವಟ್ಟಿಗೆ ನೋಮವಾರದಲ್ ನಿವಾಳಿಗೆ ಗಾಗಿ-
ಕ್ಕೆ ಯೆಂ(ಯೆ)ಗ್ಗಿ ನೊಳನಗೆಯೆರಡು ದೇವರಿಗೆ ನಡೆವ ಗಾಗವೊಂ-
[48] ದು ಯ(ಅ)ರುವತ್ತೊಕ್ಕಲ್ ಕೊಟ್ಟ ತಾವಿನ ಕಂಡಗೆ ಯಲೆಯ ಕೊ-
ಯ್ಲಿಲಾಳಿ ಕೊಯ್ದು ಕುಡುವರ್ ಯಲೆಯ ಬ್ಯೋಜಗರಿದು [ಕು]-
[49] ಡುವರ್ ಯ(ಅ)ರನಧಿಕಾರಿಗಳ್ ನುಂಕಮಂ ಮುಂನಿನುವರ್ ವೂ(ಊ)ರೊಳಗಿ-
ದ್ದ ಕಂಬುಲಿಗರ್ ಹುಟ್ಟಿದ ಧಾರಗಾಯಿಂ ರೊಕ್ಕ ಮಾಡಿ ಕುಡು-
[50] ವರ್ ಹೂದ್ಯೋಂಟದ ಮೂಡ್ಗ ಕೆಂಕ್ಗ ಸೀಮೆ ಶ್ರೀರಾಮಗಂಗೆ ಪ-
ಡುವ್ಗ ಸೀಮೆ ಬನದಿಂಯ ಕೊಂಟ ಬಡಗ್ಗ ಸೀಮೆ-
[51] ಯೆಲೆದ್ಯೋಂಟ [॥] ಮತ್ತಂ ಕೊರೆದ್ಯೋಂಟದ ಯೆಲೆಯ ಬಳ್ಳಿಯಯ್ನೂ-
ರಕ್ಕಂ ಸೀಮೆ ಮೂಡಲ್ ಶ್ರೀರಾಮಗಂಗೆ ಕೆಂಕ್ಗ ಪಡುವ [ಗ್ಗ]
[52] ಬಡಗ್ಗ ಲೀಮೆ ನಟ್ಟ ಕಲ್ಲು [॥] ನುರುಗನಹಾಳಲ್ ಹೂದೊಂಟ
ಮೂರು ಶ್ರೀಮಾಧವನಾರಾಯ್ಣದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ
[53] ಈ ದೇವರ ಅಂಗಭೋಗರಂಗಭೋಗಕ್ಕೆ ನರ್ವ್ವನಮನ್ಸ್ವಾವಾಗಿ ನತ್ತಿಯಕೆರೆಯಂ-
ನಹಿರಂ(ರ)ಗ್ಸಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟು ಮುನಿವ[ಳ್ಳಿ]
[54] ಯಿಂ ಮೂಡಲ್ ಹಳ್ಳದಿಂ ಕೆಂಕಲ್ ಶ್ರೀರಾಮಗಂಗೆಯಿಂ ಪಡುವಲ್-
ನಟ್ಟ ಕಲ್ಲಿಂ ಬಡಗಲ್ ಯೆಲೆಯದ್ಯೋಂಟ ಕಳ್ಳಿಯಯಿನೂರು [॥]
[55] ಮತ್ತಮಾ ಪ್ರನ್ಥಾ(ನ್ಥಾ)ವದೊಳ್ ಬ್ರಹ್ಮಮಯ ಬ್ರಾಹ್ಮಗಿರಿಗೆ ಧಾರಾ-
ಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ ಶ್ರಿ(ವ್ಶ)ತ್ತಿ ಕಡಕಳ್ಳದಲೆರಡು ಬಳ್ಳಿಗೆರೆಯಲೆರಡು ಹುಲ-
ಕುಂದದಲೆರ[ಡು.]..... .....-*
[56] ಟ್ಟನೆಯಲೆರಡು ಕುರುಳನೂರಲೆರಡು ಬಂನಿವೂರಲೆರಡು ದಾಡೆಯ-
ಬಾವಿಯಲೆರಡು ಗೊರವನೂರಲೆರಡು ಜಂಗವಾಡನರುವನೂರಲೆರಡು ಹಳೆವೂ[ರಲ್ಲಾ]-
[57] ಲ್ಕು [॥] ಲ ಮತ್ತಂ ಈ ಭೋಗದೇವನಾಯಕರ್ ಧರ್ಮ್ಮವಂ ರ
ಚಿಯಿಸುವಲ್ಲಿ ಶಿವಪುರಕಂ ನಂಧಿ(ಧಿ)ಶಾನನಕಂ ಅರುವತ್ತೊ(ತ್ತೊ)ಕ್ಕಲುಗುರಮೂನೂರ್ವ್ವರ-
ಯಿನೂ-
[58] ರವಾಲ್ವರಿಗೆ ನಹಿರಂ(ರ)ಗ್ಸಿವುಂ ಕೊಟ್ಟು ಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ ಹಡ(ಡೆ)ದು
ಕೊಟ್ಟ ಭೂಮಿಯ ಸೀಮಾಪಧ್ಧ(ದ್ಧ)ತಿಯೆಂತೆಂದಡೆ ಈಶಾನ್ಯದಲ್ಲಿ ಕೊರ್ರಗ(ವ)-
[59] ಗ್ಗಿನಿ ॥ ಕಂ ॥ ಕೊರ್ರಗ್ಗಿವ್ಗಾನಿಯ ಕೆಂಕಲ್ಲಾರಾಜಿನ್ಯೇಂದ್ರಭೂಮಿ
ನಹಿತಂ ಮತ್ತಂ ಕಾರ್ಗ್ಗಕೆಮನಸ್ಗಾಕಬ್ಬೆಯ ಗೋಹುರದಿಂ ಕೆಂಕ ಬಾ.....†

* One or two letters are lost here, the stone being broken away at the side.

† Similarly, one or two letters are lost here.

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[60] ರಕ್ಕುರದೊಂಟಂ ॥ ಈ ಕೋಟದ ಮೋರೆಯಿಂ ಪಡುವ ಮುಂದಾಗಿ
ಕಿಂಖರಕಾಳಿಸೆಟ್ಟಿಯ ಕೋಟದ ವಾಯಾ(ಯ)ಬ್ಸ(ವ್ಸ)ದಿಂ ಕೆಂಕ ಮುಂ—ದಾಗಿ ದೇವರ
ಮುಂದಿ[ದ್ದ]

[61] ಹಾರುಂಬಬಾವಿಬ್ರಹ್ಮಯನಾಲಹಿಟ್ಟಯನ ಬನವಯನ ಕೋಟದಿಂ ಪ-
ಡುವ ಮುಖ ಕಳ್ಳವ(ವೊ)ಳಿಗೆ ಹೋದ ಬಟ್ಟೆ ಮಲಪ್ರಹಾರೀರುದ್ರಕೀರ್ತ್ತ ದಿಂ ಬ-

[62] ಡಗಲ್ ಕರುಗುಪ್ಪೆಯ ಮಧ್ಯದಿಂ ಕುಪ್ಪೆಯಿಂ ಕೆಳಗೆ ಮೊದಲೂ—ರ ಬಟ್ಟೆ-
ಯಿಂ ಕೊಡಗದಕೆಯಿ ಕಾಳಿಕವೆಯೊಲಹೂಲ ಹಳ್ಳ ಸುಂ(ಸಂ?)-

[63] ದ ಹುಗ್ಗಿಸಿಯಿಂ ಕೋರಗವುಗ್ಗಿಸಿ ॥ ಇತಿ ಸೀಮಾಕ್ರಮಂ ॥ ಇ-
ಮಳಿಗೆಯ ಕೊಲುಕೊಳ ಸಕಳಸಾಂ(ಸಾ)ಮ್ಯವೆಲ್ಲವೂ ಶ್ರೀ[ಪಂ]-

[64] ಚಲಿಂಗದೇವರದು ದಸ(ಶ)ದೋಸ(ಷ)ವರ್ಜ್ಜವಹ ಧರ್ಮ್ಮಪ್ರಿ(ಪ್ಪ)ಥ್ಥಿಯ
ಉಂಬಳಿಯ ಧರ್ಮ್ಮಮಂ ನಾಲ್ಕು ದಿಶಾವರದ ಮುದ್ರಾದಿಕಾರಿ[ಗಳುಮರ]-

[65] ಸುಗಳುಂ ಸಮೆ(ಮ)ಯಚಕ್ರವರ್ತ್ತಿ ಅಯಿನೂರ್ವ್ವರುಂ ಸಾಸ್ವಿವ್ವರುಂ
ನಾಲ್ಕುಂಘಟ್ಟಗಂಗಳುಂ ಯೇಳುವರೆಹಂ[ನೆರಡು]-

[66] ವರೆಯವುಖಯನಾನಾದೇಸಿ (ಶಿ)ಗಳು (ಳುಂ) ಖೂಮಿಜಲಚಂದ್ರಾರ್ಕ್ಕಕಾ-
ರಂ ಬರಂ ಪ್ರತಿಪಾಳಿಸುವರ್ ॥ ಸ್ವದತಂ(ತ್ತಾಂ) ಪರದತ್ತಂ(ತ್ತಾಂ) ವಾ

[67] ಯೋ ಹರೇತಿ ವಸುಂಧರಾ(ರಾಂ) [॥] ಶ(ಷ)ಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾ-
ಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ(ಮಿಃ) ॥

Translation.

Reverence to S'ambhu, [1] who is made beautiful by a *chauri*, which is the moon that lightly rests upon his lofty head, and who is the foundation pillar for the erection of the city of the three worlds!

In Jambûdvîpa, [2] the most excellent region to the south of Mêru, which is worthy of great worship in this earth encircled by the ocean, is Bharatakshêtra, which is equally resplendent and beautiful. In Kuntaḷa, which like a beautiful braid of hair adorns the land of Bharata, is the broad district of Toragale; the very pleasant city of Munipura is esteemed the chief beauty of that district. So that you may say that it is like the city of the gods resplendent in the universe, Munipura is more glorious than a crore of other sacred places of pilgrimage from (its being the favourite residence of the sages) Vêda-vyâsa, Kutsa, Jama-

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(1) S'iva, who bears a digit of the moon on his tiara.

(2) Jambûdvîpa is the central division of the world. The golden mountain Mêru is the centre of Jambûdvîpa. Bharatakshêtra, 'the land of Bharata', is India.

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dagni, Vas'ishṭha, Bharadvâja, Attri, and Vis'vâmitra, who confessed that it was the birth-place of Pañchalinga [3] and the abode of the goddess of fortune, and that, being possessed of the waters of the Râmagangâ, [4] it was worthy to be worshipped both in this world and in the next. To describe the pleasure-garden of that city:—Munivalli has always been considered to be the birth-place of the goddess of fortune on account of its black bees and its cocoanuts, and arecanuts, and rose-apples, and the fruits of the Mâdhu; on account of its jack-trees, and mango-trees, and lime-trees, and orange-trees, and clove-trees, and betel-plants, and Surahonne-trees, and Supâṭali-trees, and Pârijâta-trees, and Punnâga-trees, and As'ôka-trees; and on account of the betel-creepers that cause a dense gloom. This same Munipura was the abode of the sages Sanaka, Sanandana, Jamadagni, Vibhâṇḍuka, and others; he who with joy protects it, daily delighting in the perpetual beauties of the pleasure-garden of that city, is Pañchalinga; its high prosperity shall outshine riches and gold as long as the earth and Mêru and the moon shall last.

Hail! While the valorous universal emperor, the glorious King Siṅghaṇadêva,— the favourite of the world, the supreme king of great kings, the supreme lord, the most venerable, the sun of the white lotuses of the family of the glorious Jaitugidêva, [5] the best among the Yâdavas,—was ruling at his capital of Dêvagiri with the recreation of pleasing conversations:—King Siṅghaṇa, the sovereign of the Yâdavas,—having invaded and acquired with the edge of the sword, which was his arm, the territory of the hostile kings, and having charmingly become the sole ruler of the world,—by means of his mighty rule made the whole earth, (which rests) upon the tusks of the elephants (that stand) at the points of the compass, his prey. While the kings of Mâlava and Chêra and Chôla and Magadha, and the lords of the countries of Gûrjara, Pâṇḍya, Lâḷa, Nêpâḷa, Turushka, Barbariga, Kêraḷa, Pallava, Aṅga, Veṅgi, Pâñchâla, Kaliṅga, and Sindhu were reigning,—Siṅghaṇa, the king of men, governing the earth in happi-

(3) S'iva, who is the ultimate object of the *linga* worship, is called Pañchaliṅga, 'he who has five *lingas*', probably from the chief places at which he is worshipped under that emblem being five in number, viz:—1, Conjevaram, where there is the '*pṛithivi-linga*', or *linga* made of earth; 2, Jambukês'vara, where there is the '*abliṅga*', or *linga* from which water is said to exude perpetually; 3, Tirunamale, where there is the '*têjô-liṅga*', or *liṅga* which sparkles with light; 4, Kâlahasti, where there is the '*vâyu-liṅga*', or *linga* the lamp of which is said to be kept in constant vibration by the wind; and 5, Chidambara, where there is the '*âkâs'a-liṅga*', or aerial or sham *liṅga*, *i.e.*, where the *liṅga* is worshipped without any material form of it being kept in the temple.

(4) This would seem to be another name for the Malaprahâri. Many rivers are called Gaṅgâ because the waters of the real Ganges are supposed to flow into them periodically.

(5) Jaitugi was the name of the father, as well as of the son, of Singhanadêva,

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ness, was glorious like the king of the gods. The world had become his prey; and, saying "Let him rule the earth with justice", King Siṅghaṇa gave the government of the earth to Jagadala Purushôttama. On a religious occasion King Siṅghaṇa, who was preëminent in respect of his renown, saying "Let him build the city of S'ivapura," gave the celebration of the rites of Purushôttama [6] to Jôgadêva. Best among a hundred millions is the family of Purushôttama, who is a very Mêru in respect of his firm dignity and the lustre of his excellent fame, and who, through the influence of his star, is a very asylum of mankind, a very jewel of a man. And the lineage of that same Jôgadêva is this:—Pañchalinga, the lord of the daughter [7] of the mountain, is the propitious lord of his family; his *gôtra* [8] is that of Kauṇḍinya with (the *pravara* [9] of) Vasishṭha and Maitrâvaruṇa; Râmadêva, firm in truth, is adorned with the qualities of a father (towards him); the honoured Lôkâmbike is his mother; Gaurbhâyi is his charming wife; Sômanâtha, the bridegroom of the goddess of fortune, is the son of him, the husband of the goddess of fortune;—how fortunate, then, is Jôgadêva!

And, that same Jôgadêva having exercised authority over many countries and having ruled happily;—Hail!—On the holy occasion of an eclipse of the moon on Monday, the day of the full-moon of the bright fortnight of the month Kârttika of the Chitrabhânu *saṁvatsara*, [10] which was the year of the glorious S'aka era 1145, at the command of the Daṇḍanâyaka [11] Purushôttama, who was the manager of all the affairs of the glorious Siṅghaṇadêva, Jôgadêva gave with gifts of gold and libations of water (the village of) Kaḷḷavoḷe, as a grant to be respected by all, to the god S'rî-Pañchalingadêva, the self-existent one, for the purposes of his temple with beautiful pinnacles, for the purpose of repairing anything that might become broken or torn or worn out, for the purposes of the perpetual offering, for the purposes of the *aṅgabhôga* [12] and the *raṅgabhôga* [12] and for the purposes of a charitable dining-hall. Jôgadêva, the excellent husband of

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(6) Vishnu, 'the supreme spirit.'

(7) Pârvatî, the wife of S'iva and daughter of the mountain Himâlaya.

(8) '*Gôtra*,'—*family* or *kindred*.

(9) '*Pravara*' means the invocation of those ancestors whose names are to be coupled with that of Agni, the god of fire, when the latter is invited to be present at the consecration of the sacrificial fire.

(10) According to the table in Brown's *Carnatic Chronology*, the Chitrabhânu *saṁvatsara* is S'aka 1144, and S'aka 1145 is the Subhânu or Svabhânu *saṁvatsara*.

(11) 'Dandanâyaka', 'Dandâdhipa', 'Dandâdhîs'a', or 'Chamûpa', as used in inscriptions, appears to denote a military officer with administrative charge.

(12) I have not been able to obtain any satisfactory explanation of these terms as used in connexion with the worship of idols.

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the goddess of fortune, being gracious, in his affection respectfully gave to (the god) S'rî-Pañchalinga (the village of) Kallavole, as a firm grant to be respected by all, for the purposes of the Chaitrapavitra, [13] of repairing anything that might become torn or worn out, and of a charitable dining-hall; the lords of the earth shall preserve this grant as long as the ocean and the moon and sun may last. S'rî-Jôgadêva, the Dandâdhîs'a, the good man, the younger brother of Purushôttama, gave as a firm grant the city of S'ivapura to Brâhmans for as long as the earth and Mêru and the moon may endure. Jôgadêva, the Chamûpa, joyfully gave sixteen allotments, each of two hundred *kammas*, [14](of land), to the excellent Brâhmans of S'ivapura, in four out of the ancient villages. And if you ask in what villages respectively :—In Munipura, in Sindavige, in Âganûr, and in Nâgarapura. Jôgadêva, who followed the precepts of Manu, with affection and modesty gave sixteen allotments to Brâhmans. In order that it might be esteemed preëminent in the world, Jôgadêva, the Dandâdhîs'a, the younger brother of Jagadala-Purushôttama, declared that S'ivapura surpasses the charming land of enjoyment. [15]

And on the same occasion :—The gardeners of the jewel-mine Munipura, who were the receptacles of great liberality, acquired renown through the strength and the power and the eminence of their wealth, their truth, their firm determination, their perseverance, and their heroism. The gardeners, who had obtained the excellent favour of the lotuses which are the feet of (the god) Pañchalinga, who is resplendent throughout the world, gave perpetually year by year for the purposes of the *rangabhôga* a *kandage* [16] on the (total produce of) dried fruits, grain, &c. [17]

Honourable, worthy to be accounted foremost among the brave, possessed of a most excellent reputation by reason of the strength and the eminence and the greatness of their firm determination, the preservers of all religious rites, worthy

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(13) Perhaps 'the purificatory rites of (the month) Chaitra'. In other passages the words are separate,—'*chaitrakke pavitrakke*'; *e. g.* in line 75 of the Nêsargi inscription, *Jo. Bo. Br. R. A. S*, Vol. X. No. xxix, p. 240.

(14) '*Kamma*' or '*kamba*'—an ancient land-measure the value of which is not now known.

(15) '*Svarga*,' or paradise, where people enjoy the reward of their works.

(16) '*Kandage*' is the modern '*khandaga*' or '*khanduga*', equivalent to about three bushels.

(17) '*Târinge*';—but the meaning to be given to '*târu*', of which we have the dative case here and the genitive case, '*târina*', in line 48 below, is not certain. In Sanderson's *Canarese Dictionary* '*târu*' is given as meaning as a noun *an omen, the bar of a door, a particular tree*, and as a verb *to become thin, exhausted with fatigue, dried up*. As he gives also a form '*târu*' in the meaning of a *door-bar* and *the tree so called*, '*târu*' may be assumed to be also the old form of the root in its verbal significations. And it would seem to me that the word as used in this inscription is connected with the root in its verbal signification *to become dried up*, and means *dried produce generally*.

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to be worshipped, more glorious than any others, abounding in holy deeds, possessed of a profound firmness that comprised a number of various good qualities, firm in truth, the granters of all requests,—such are the Ugura Three-hundred,[18] who are worthy to be worshipped in this world. Even the Unborn cannot describe the greatness of the Five-hundred-and-four, who occupied themselves in all the rites of religion, which greatness, resulting from their protecting might, their generosity, the powerful attraction of their truth, and the eminence of their energy, was such that you might say that one who asked them for protection or begged of them a freedom from old age and death was certain to attain his desired object; who, then, may describe it? And whenever those same Ugura Three-hundred and the Five-hundred-and-four asked with importunity (?),[19] they gave one coin such as is given on marriage occasions.

And the boundaries of the three hundred *kammas* of cultivated land, (which were given as a grant) to be respected, to the god S'rî-Pañchaliṅgadêva, are:—On the E., the high-road that goes to the valley; on the S., a rivulet; on the W., the cultivated land called Akkasâligeyė; and on the N., the cultivated land called Hebbaḷḷaharaḷakeyi. And the boundaries of one *mattar*[20] (of land, which also was given to the god, are):—On the E., (the temple of) the goddess Kâḷikâdêvi; on the S., the tank called Haṇitegere; on the W., (the village of) Karuveṭṭa; and on the N., the high-road (to the village) of Hûvinakal. Also the fixed contribution that was allotted, free from all opposing claims, on the betel plantation measuring five hundred *kulis*[21], which was to the S. of (the temple of) the god, to the W. of the rivulet called Yaṅgarattihaḷḷa, to the N. of the (river) S'ri-Râmagaṅge, and to the E. of a stone set upright in the ground, was

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(18) It is not apparent who are the 'Ugura Three-hundred' and the 'Five-hundred-and-four'. Some large religious establishment appears to be alluded to, and perhaps it is the establishment of the priests of the templeof Ellammâ or Rênukâ at Ugargol, which is close to Saundatti in the Parasgad Tâlukâ of the Belgaum District. The temple is one of great note, it has a large establishment of priests, and great numbers of people go on pilgrimages to it at stated times; but, though the shrine has every appearance of being of some antiquity, I have met with no allusions to it in inscriptions, unless the present is one. The 'Ugura Five-hundred' and the 'Eleya-Bôjagaru Five-hundred-and-four' are mentioned also in line 28-9 of No. IV. of my Sindavams'a inscriptions at page 253 *et seqq.* of Vol. X of the *Jo. Bo. Br. R. A. S.*

(19) '*Chatturâsigeridalli*'; but the meaning is not at all certain. In analysing it as '*chatturâsige eridalli*', I would connect '*chatturâsige*' with '*châtrâyisu*' *to be obstinate, hardened.*

(20) '*Mattar*',—an ancient land-measure the value of which is now known.

(21) '*Kuli*', a pit, hole. The meaning of the tax is probably 'a betel-plantation capable of holding five hundred plants'.

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the impost of the *Harikekuli*;[22] and the contribution on the profits was the impost of a bundle of betel-leaves levied on the road; and (there was allotted) to that same god one *visa*[23] on each load of a beast of burden of betel-leaves. Two *solasages*[24] of oil (were given) on (each) oil-mill, to provide for the ceremony of averting the effects of the evil eye which was held on Mondays at Singavaṭṭi of that locality. And one oil-mill was set apart for the god. Sixty cultivators gave a *kandage* of dried fruits, grain, &c. And the reapers of the betel-plants will give (a contribution) when they reap, and the consumers of betel-leaves will willingly give (a contribution). The ministers of the king shall recognise these imposts. And the sellers of betel-leaves and arecanuts inside the village will give (a contribution) when they realise in cash the prices that they obtain.

The E. and S. boundary of a flower-garden, (which was given to the same god,) is the river S'rî-Râmagange; the W. boundary is the garden of the Basadi;[25] and the N. boundary is a plantation of betel-plants.

And the boundaries of a garden on the river containing five hundred betel-plants are:—On the E., the river S'rî-Râmagange; on the S. and W. and N., stones set upright in the ground. (Also there were given) three flower-gardens in the waste land called Suruganahâl.

Having established the shrine of the god S'rî-Mâdhavanârâyana and having given as a grant to be respected by all, with gifts of gold and libations of water, (the village of) Sattiyakere for the purposes of the *angabhôga* and *rangabhôga* of that same god, (there was given) a betel-plantation of five hundred *kulis* to the E. of Munivaḷḷi, to the S. of a rivulet, to the W. of the river S'rî-Râmagange, and to the N. of a stone set upright in the ground.

And on the same occasion there were given to the Brâhmaṇs of Brahmapuri, with libations of water, two allotments at (the village of) Kaḍakuḷa, two at Balligere, two at Hulukund, two at —ṭṭase, two at Kuruḷanûr, two at Bannivûr, two at Dâdeyabâvi, two at Goravanûr, two at Jaṅgavâḍanaruvanûr, and four at Haḷevûr.

And, while that same Jôgadêvanâyaka was cherishing the practices of reli-

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[22] Meaning not known. '*Harike*' is *a vow*; and '*kuli*', in addition to the meaning given in the preceding note, means, as a verb, *to dig a hole, to protect, to journey*.

[23] Explained to me as being the same as '*duddu*', *the fourth part of an anna*. In Sanderson's *Dictionary* '*visa*' is given as meaning *one-sixteenth, a share, portion*; and we have also '*vise*' *five seers*.

[24] '*Solosage*' is perhaps a mistake for '*sollige, solige, solage*, or *solege*', *the sixty-fourth part of a* '*kolaga*', which is equivalent to about three-twentieths of a bushel.

[25] '*Basadi*',—modern '*Basti*',—*a Jain temple*.

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gion, sixty cultivators [26] acquired and gave to the Ugura Three-hundred and the Five-hundred-and-four, with gifts of gold and libations of water, at S'ivapura, as a token of union, certain land of which the boundaries are :—To the N.E. there is a row of tamarind trees arranged in the form of a festoon of flowers hung over a doorway. To the S. of the row of tamarind trees, arranged in the form of a festoon of flowers hung over a doorway, there is the garden of Bârakkura, which is to the S. of the ornamented gateway of the temple of (the goddess) Kâranikemasanikabbe which stands together with the land of Jinêndra, the foe of passion. From the boundary of that garden towards the W. there is the garden of the merchant Kimbharakâlisetṭi ; from the N. W. of this garden towards the S. there are the gardens of Harûmbabâvi-Brahmaya, Âlahiṭṭaya, and Banavaya ; thence towards the W. there are the road that goes to Kallavole and the sacred shrine on the (river) Malaprahârî called Rudratîrtha ; thence to the N. (we come to the village of) Karuguppe, from the centre of which (we come to the village of) Kuppe, below which is the road to Modalûr ; thence (we come to) the row of tamarind-trees, arranged like a festoon of flowers hung over a doorway, and commencing from a tamarind-tree which stands at the junction of the cultivated land called Kodagadikeyi and the field called Kâḷikaveyola and the stream. Such is the course of the boundaries.

Since - - - - - all belongs equally to the god S'rî-Pañchalingadêva, the regents of the four principal points of the compass, and kings, and the Five-hundred who are perfect in respect of their religion, and the One-thousand, and the (inhabitants of the) four cities, and the people of (the locality called) 'Seven-and-a-half', [27] and of (the locality called) 'Eleven-and-a-half' [27] and of many districts on both sides, shall preserve this religious grant of rent-free service-land as long as the earth and the water and the moon and sun and stars may last, avoiding the commission of the ten faults.

He is born for the duration of sixty thousand years as a worm in ordure who confiscates land that has been given whether by himself or by another.

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[26] This seems to be a technical expression ; we meet with it again in line 44 of the Gulhalli inscription at pp. 296 *et seqq.* of No. xxvii, Vol. IX, of the *Jo. Bo. Br. R. A. S.*; in line 38 of the Kittûr inscription at pp. 304 *et seqq.* of the same ; in line 2 of No. III. of the Ratta inscriptions at pp. 204 *et seqq.* of No. xxix, Vol. X. of the same ; and in line 78 of No. VI. of the Ratta inscriptions at pp. 240 *et seqq.* of the same ; and I have found the same expression in other inscriptions not yet published.

[27] *See* Note 33 to No. VI. of the Ratta inscriptions referred to above.

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BÂDÂMI.—CAVE III. INSCRIPTIONS.

No. 10. *Plate XXXIV.*

Transcription.

[1] ಶೊಭಕೃ(ಕೃ)ತ್ಸ(ತ್) ಸಂವತ್ಸರದ ಆತಾಡ(ಆಷಾಢ) ಶು ಗಿಃ-
[2] ಲು ಕೊಂಡರಾಜ ಮಹ(ಹಾ) ಅರಸುಗಳ ಕ-
[3] ಟಿ(ಟ್ಟಿ)ಸಿದ ಕೊಠ(ಠ)ಳಕ್ಕೆ ಶುಭಮಸು(ಸ್ತು) [॥] ಶ್ರೀ [॥]

Translation.

May prosperity attend the bastion, which was built, at the order of the great King Kondarâja, on the fifteenth day of the bright fortnight of (the month) Âshâḍha, of the Sôbhakrit *samvatsara* * ! S'rî !

BÂDÂMI.—CAVE III. INSCRIPTIONS.

No. 19. *Plate XXXV.*

Transcription.

[1] ಶೊಭಕೆ (ಭ) ಕೃ (ಕೃ)ತ್ಸಂವತ್ಸರದ ಆಷ(ಷಾ) ಡ(ಢ) ಶು ಗಿಃ-
[2] ಲೂ ನದಾಶಿವರಾಯರ ಹದಪದ-
[3] ಟಿ ಅಕ್ರುಷಪ್ಪಣಿ† ನಾಯಕರೂ ಕಟ್ಟಿ-
[4] ಸಿದ ಕೊಠ(ಠ)ಳಕೆ (ಕ್ಕೆ) ಶುಭಮಸು(ಸ್ತು) [॥] ಶ್ರೀ [॥]
[5] ಕೊಂಡರಾಜಗಳ ಅದ್ದಿಕ [॥] ಶ್ರೀ [॥]

Translation.

May prosperity attend the bastion, which was built, at the order of the Nâyaka Akrushappana - - - - - - - - ‡ of the King Sadâs'ivarâya,§ on the fifteenth day of the bright fortnight of (the month) Âshâḍha of the S'ôbhakrit *samvatsara* ! ¶ S'rî ! The superintendent of the administration of the king Koṇḍarâja ! S'rî !

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* Probably the S'aka year 1465 (A.D. 1543-4).

† This letter —ಪ್ಪ— is to be found between ಕ್ಷ and ಕ್ಕೆ in line 4.

‡ The meaning of '*Hadapadala* is not apparent.

§ Probably Sadâs'ivadêvamahârâya of Vidyânagari or Vijayanagara, whose dates, as known to me from other inscriptions, are S'aka 1474, 1476 or 1477, and 1483.

¶ Probably the S'aka year 1465 (A.D. 1543-4).

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PATTADAKAL.—GREAT TEMPLE. INSCRIPTIONS.

No. 20. *Plate XLI.*

*Transcription.**

[1] ಸ್ವಸ್ತಿ [‖] ಶ್ರೀವಿಜಯಾದಿಶ್ರೀ ಸತ್ಸಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ-
[2] ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಖಚಟಾ(ಖಟ್ವಾ)ರರಾ ಗಾನ್ಧರ್ವ್ವನ್ತೆ ನಿಲೆ-
[3] ಸಿದಾ ಪೂರ್ವ್ವಮಂಸ್ಪಾದೆಗಳಾ ‖ ಶ್ರೀವಿಕ್ರಮಾದಿಶ್ರೀ ಖಚಟ (ಟ್ವಾ)-
[4] ರರಾ ಲೋಕಮಹ(ಹಾ)ದೇವಿಯರ ಗಾನ್ಧರ್ವ್ವನ್ತೆ ನಿಕ್ಷಾರ [‖]
[5] ಳದಾನವಿವೊಗ ಬಾರ್ಗಾಸಿಯ ಸಾಸಿರ ಕವಿಲೆ-
[6] ಯುಂ ಸಾಸ್ತಿರ್ವ್ವರ ಪಾರ್ವ್ವರುಮಾನ್ ಕೊನ್ದ ಲೋ(?)ಕಕ್ಕೆ ಸ-
[7] ನ್ದೊನಕ್ಕುಂ [‖] ಎರೆಯದಿಶ್ರೀಗುಪ್ಪದುರ್ಗ್ಗ(ರ್ಗ್ಗ)ದಿ ದುರ್ಗ್ಗ(ರ್ಗ್ಗ) ಮಾರ-
ಳ(?)ದಾ-
[8] ಪದೆದಾರಾ [‖]

Translation.

Hail. (Glorious are†) the customs of former times, which were established - - - - - - - - ‡ by S'rî-Vijayâditya,§ in whom truth was inherent,¶ the favourite of the world, the supreme king of great kings, the supreme lord, the venerable! S'rî-Vikramâditya, ‖ the venerable, is the preserver of (the rites of the goddess) Lôkamahâdevi** - - - - - - - - - †† He, who destroys this, is on a par with people who destroy a thousand tawny-coloured cows or a thousand Brâhmans at Bâranâsi! By the fort of Ereyadi-S'rîguppa - - - ‡‡

* The characters of the original, being those of the cave-alphabet, represent the Dêvanâgarî or the Canarese characters according to the language used. The language in this instance being Canarese, I have transcribed in the Canarese characters.

† The construction being the nominative case plural of '*maryâde*' preceded by the relative participle, some such phrase as this is needed to complete the sentence.

‡ The meaning of '*Gândharvvante*' is not apparent.

§ Either the first of this name in Sir W. Elliot's Châlukya genealogy, about S'aka 617 (A.D 695-6); or the second of the same name in the same genealogy, about S'aka 890 (A.D. 968-9).

¶ '*Saytâs'raya*,' a family-name of the Châlukya kings.

‖ Either the first of this name in Sir W. Elliot's genealogy, about S'aka 655 (A.D. 733-4); or the second of the same name, also called Taila or Tailapadêva, about S'aka 900 (A.D. 978-9). In either case Vikramâditya was the son and successor of Vijayâditya. [As the temple seems to belong archæologically to about the beginning of the 8th century, I incline to adopt the earlier of these princes as being meant.—J. B.]

** Perhaps Lakshmi, who is called Lôkamâtâ, 'the mother of the world.'

†† Again the meaning of '*Gândharvvante*' is not apparent.

‡‡ The meaning of the rest of this sentence, beginning with '*durgamara*', is not apparent.

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No. 11.—On the Gate at Girnar.

Revised and Translated by Dr. Bühler.

॥ ···· मतेः श्रेष्ठं सद्दीमानसोसत्रोधानायातिम्मयाभूपपरितागोनुरागाशयः ॥ पीयूषप्रवीक्षणादिजगतीयदा
सारदा
॥ ···· ॥१॥ यत्कांतेः पुरतः समसमरुचिप्रद्योतनाद्या अमी खद्योतो इव रेजिरे त्रिजगतीजाग्रत्प्रतापा
अपि ॥ कांक्षंतिरम यदीयभस्मर
॥ – – – – हखंयच्छंहतशीश्चत ॥ २ ॥ किं भूवध्वाः प्रकटमुकुटा नीलरत्नप्रकल्पाश्चितारत्नाजितपानिपतं
निमिद्रेधाविदिंमीडटीवरममतरमिमि भुंगेणदतापदृष्टां मतिरिति भवे
॥ · ·च विघ्नकरिणो हंतुं तथा प्रार्थनासाफल्याय बिभर्त्ति या फलतति माकंदजां धर्मिणां॥ धत्तेकं सुतसंयुतं
सुतशतेच्छापूर्त्तये किं नृणां तोविश्वेका हि
॥ – – – – श्रीअंबिकां संस्तुवे ॥ ४ ॥ श्रीउज्जयंतगिरिराजमधि प्रतीति सद्धर्म्मकर्मकरणोद्यमिनां जना-
नां । सांनिध्यमीहितमयी गुरुमेघनादा लेशार्धिपप्रभृतय
॥ – – शाः सृजंतु ॥ ५ ॥ अद्य च ॥ नानातीर्थोपवनतटिनीकाननै रम्यहर्म्यैः ॥ पौरैर्भूमीपतिपृथुकृतालं-
तसौख्यैरसंख्यैः ॥ शश्वद्भूषाभृदपि विपुलां राष्ट्रवर्यः सु-
॥ राष्ट्र ॥ राष्ट्रो दध्रेनुपमगिरिराट्रैवतालंकृतिं यः ॥६॥ मागागर्वममर्त्यपर्वत परां प्रीतिं भजंतस्वया ॥ श्राप्यंते
रविचंद्रमःप्रभृतयः केके न मुग्धाशयाः ॥ एको रैवतभूध-
॥ रो विजयतां यदर्शनात् प्राणिनो । याति श्रांतिविवर्जिताः किल महानंदं सुखश्रीजुषः ॥ ७ ॥ तत्र च ॥
गिरिस्फुरदुरुस्थितिर्विततभूरिशाखोदयः॥ सुपर्वमहिमास्पदं जगति वं-
॥ श आस्ते हरेः॥ यदुद्भवशिवांगजाच्युतबलप्रमुख्या अलंकृति ददति निर्मलामखिलसत्सुमुक्ता अपि ॥८॥
वंशेस्मिन् यदुनामकावरपतेरत्युग्रशौर्यावलेरासीद्राजकु-
॥ लं गुणौघविपुलं श्रीयादवख्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीभंडलीकः क्रमात् । प्रासादं गुरु-
हेमपत्रततिभिर्योचीकरल्लेमिनः ॥ ९ ॥ नवघननृपतिस्तदीयसूनु-
॥ र्नवघनमहितव्रजेसिमादधानः ॥ नवघनवृष्टिः प्रजावनीघे नवघनसारसदृग्यशोभिरामः ॥ १० ॥ महो-
महेंद्रो महिपालदेवः पुत्रस्तदीयोजनि यन्नृदेवः यदानदास्यं

Vs. 1. The double mutilation and the indistinctness of most letters render a restoration impossible—for me at least.

Vs. 2. Read यत्कांतेः समं सम० ; कांक्षंति uncertain; at the beginning of line 3, 19 letters have been lost.

Vs. 4. At the beginning of line 4, 7 syllables have been lost.

Vs. 5. perhaps लोकाधिप० for लेशाधिप०. Two syllables have been lost at the beginning of line 5 and शा is uncertain.

Vs. 6. Read पौरैर्भू० ; रैवतोलंकृतिं; dele ॥ after राष्ट्र.—

Vs. 7. Read यांति

Vs. 8. Read श्रीयादवं

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॥ सुरधेनुरत्न ॥ हुमास्तदानींमगमन्नयत्नं । श्रीप्रभासे सोमनाथप्रासादकृत् ॥ ११ ॥ षंगारनामा रिपु-
राज्यवृक्षेष्वंगार एवाजनि भूमिजानिः ॥ शृंगारकृत्तत्कुलराज्यलक्ष्म्या ॥ भृंगारध-
॥ रा जगतीलतायाः ॥ १२ ॥ आसीत्श्रीजयसिंहदेवनृपतिस्तत्पट्टभूभामिनीभास्वद्वोगरसालसार्द्रनयनो
न्यायांबुधिश्चेतरूक् ॥ शत्रुत्रासनकृद्व्रतोच्चमहिमानम्रक्षगाभृत्ततिः
॥ स्फूर्जन्मौलिमणीमयूषसलिलप्रक्षालितांघ्रिद्वयः ॥ १३ ॥ दिद्युते तदनु मोकलसिंहः शत्रुभूपगजभेदनसिंहः
यत्प्रतापमभजद्यदि हंसः सन्मनःसरसिजे
॥ कलहंसः ॥ १४ ॥ तदनु मेलगदेवनरेश्वरः सुकृततुष्टगरिष्यसुरेश्वरः समभवद्भवपदांबुजे । भ्रमरतां क-
लयन्नमलांगवान् ॥ १५ ॥ तत्पादोदयसानुम-
॥ भ्युदयकृत्प्रोद्यत्प्रतापाद्भुतो ॥ दिक्चक्रप्रसरत्करक्रमितभूभृच्छेखरे भासुरः ॥आसीत्श्रीमहिपालदेवनृपतिः
निर्नाशितारिक्षमापालोल्व-
॥ कतितिः कुनीतितिमिरप्रध्वंसनप्रत्यलः ॥ १६ ॥ तत्सूनूर्जयति द्विषत्करिकुलत्रासैकपंचाननः ॥ श्रीमन्मं-
डलिकः क्षितीश्वराशिरःकोटीरहीरप्रभः ॥ स्व-
॥ सिंधूर्म्युपलक्षिताक्षतगतिर्वभ्यतेद्यापि यत्कीर्त्तिस्मत्यमतीत्य वार्धिवलयं वद्धिष्णुसारत्वरा ॥१७॥ नाल्पंध्यः
कुत उन्नतो नरपतिः कस्याः कुतो विश्वभूः ॥
॥ स्तं पात्रे कुरुतः किमत्र कृतिनी किं द्विट् कृतः स्वामिना । सौराष्ट्राधिपतिः सुखाय रिपुभिश्चक्रेथ किं
प्रीतितः ॥ कीदृक् मंडलिकः क्षितीश्वर इह श्रीराजराजिश्रितः ॥ १८ ॥
॥ आलोनस्तंभरूपो जयकलकलभस्यासुखांभोधिसेतुः केतुः शौर्योधसौधे रणदधिमथनः सद्यसोग्रक्षणोक्तः
पूर्वाद्रिः खद्युवत्खरकिरणरुचां वैरिराजांगनाना-
॥ मुद्वैधव्यदीक्षो जयति नरपतेर्मंडलीकस्य बाहुः॥ १९ ॥ रेरे प्रत्यर्थिनो वः । किमपि हितवचः श्रावयेहं
कृपालो ॥ यस्याश्चीयांहिघातोच्छलितमृदुरजोप्युत्कटशोरतेजः
॥ हृत्वा भूलोकमेनं मलिनयतितमां तत्किमेतत्पुरस्ताद् । युयं मुक्ता मदग्राक्रुश्रयत नरपतेर्मंडलीकस्य
सेवां ॥ २० ॥ चातुर्यं वत वेधसः सुरगवीरत्नद्रुमान्नयत्पशुप्रोद्यत्कर्करका-
॥ ष्टदृष्टवपुषश्चक्रेयमा जन्मतः ॥ सचैतन्ययुजस्त्रपाकुलहृदो दानैकनिष्णाततां ॥ दृष्ट्वा मंडलिकप्रभोत्रभव-
वतस्तेद्याभविष्यनूकथं ॥ २१ ॥ इति श्रीराजवंशवर्णनं
॥ ॐअथ श्रीशाणावर्णनं ॥ अस्ति स्वस्तिनिधिश्रियो निरवधिप्रेमास्पदं सेवधिश्रीधर्मस्य वसुंधरोत्तमवधूमौ
लिस्फुरन्मंडनं ॥ वापीकूपतटाककाननजिनप्रासादशैवालय

Vs. 12. Read खंगार for षंगार०; भृंगारधारा; dele ॥ after लक्ष्म्या.

Vs. 13. Read तत्पादोदय०; व्रतोच्चमहिमा; क्षमाभृत्तति; मयूख.-

Vs. 15. Read ०गरिष्ठ सुरेश्वरः; the third para. is two syllables short, perhaps भव्य is to be inserted after bhava.

Vs. 16. Read क्षमापालोल्लूकततिः;

Vs. 17. Read तत्सूनु० ०त्रासैकपंचाननः; स्वःसिन्धू० कीर्त्तिः सद्यं० वंभ्रम्यते.—

Vs. 18. Read नोल्लंघ्यः.—

Vs. 19. Read आलानस्तंभ; शौर्यौघ०;—सद्यशोग्रक्षणाक्तः; खद्युवत्स० is nonsense, and offends against the metre just as मुद्वैधव्य, where a participle is required before वैधव्य.

Vs. 20. Read प्युत्कटं सौरतेजः; यूयं मुल्का मदं द्राक् श्रयत; dele stop after वः.—

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Translation.

1—3. [No translation is possible, as not more than one or two pâdas of each verse are without mutilation or in good order. But the three verses contain the so-called Mangalâcharana. Verse 1 appears to be addressed to Sâradâ or Sarasvatî, the goddess of poetry.]

4. I praise S'rî Ambikâ who.....to destroy the obstacles (formidable) like elephants, and to fulfil the prayers of those endowed with spiritual merit, carries numerous mango-fruits, and places her son in her lap to fulfil the desire for a hundred sons.....

5. May the lord of the world and the rest whose voices sound deep like thunder, give their desired presence at the well-known (spot) on the glorious king of mountains Ujjayanta for the sake of men who are devoted to the performance of works of pure merit.

6. And now the incomparable king of mountains, Raivata, the best in the kingdom, that is situated in the kingdom of *Surâshtra*, though bearing all kinds of ornaments, has been greatly adorned by numerous tîrthas, pleasure-groves, rivers, woods, beautiful palaces fit for towns, made large by the king, giving exquisite pleasure, and countless in number.

7. Do not become vain, O mountain of the immortals; sun, moon, and the other heavenly bodies, who bear thee the greatest affection, are caused by thee to turn (round thyself) and (in consequence of the secondary meaning of the verb bhram) to err; (but) who is not befooled? Glory to Mount Raivata alone, by the sight of which the creatures, free from error and enjoying pleasure and prosperity, gain highest bliss.

8. And there dwells the race of Hari occupying a glittering broad seat, endowed with many spreading branches, a dwelling-place in the world of those

4. Ambikâ is one of the guardian deities of Girnâr, where her temple now occupies a prominent position.

The mango-fruits which the goddess is said to carry, acquire a particular significance thereby, that the mango-fruit is the amritaphalam.

5. The translation is merely tentative, the lacuna and the incorrect reading les'adhimpa prevent me from coming to a certain interpretation.

6. The *yah* at the end of the verse has not been translated, and I am unable to find its antecedent *sa* either in the preceding or the following verses. The translation is merely tentative.

7. The verse is intended to show the superiority of the Girnâr over Mount Meru. In the first half of the stanza the latter is addressed and warned not to feel too proud on account of his superiority. For, though Meru makes (according to the Paurânic astronomy) the heavenly bodies turn round himself, and is thus the centre of the world, it commits thereby a fault, since he causes their bhramana, *i.e.*, wandering or erring. Mount Raivata is incomparably greater, as a visit to this sacred place of pilgrimage takes away all bhrânti, 'error', and gives mukti or salvation. The point is a wretched pun on the verb bhram, which means both 'to turn' and 'to err', &c.

8. According to the Jainas, the Tîrthamkara Neminâtha is a Yâdava.

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who are great like gods, whose spotless ornaments are its scions (Nemi) the son of S'ivâ, Achyuta, and Bala though.....

9. In that race rose a famed and illustrious royal house distinguished by numerous virtues called Yâdava after Yadu, a king of later times.

In course of time the illustrious *Mandalika* was born in this (family), at whose feet numerous princes bowed, and who built with many gold-plates a temple of *Nemi*.

10. His son was king *Navaghana*, who took up his new, strong (navaghana) word against a multitude of enemies, who (gladdened) his subjects as the rain from newly-risen clouds (navaghana) gladdens the forest, and who was resplendent with a fame brilliant like (a lump of) camphor (navaghana).

11. His son was the lord of the earth, *Mahipâladeva*. When that king was born, the cow of the gods, the (philosopher's) gem, and the (heavenly) trees (which fulfil desires) became easily the slaves of his liberality. At *S'rî Prabhâsa* he built a temple of *Somanâtha*.

12. (To him) was born king *Shangâra* (*Khangâr*), a brand (angâra) in the dominions of his foes that (were destructible like) trees, who enjoyed the favours of the guardian goddess of his race, and resembled the stream from a watering pot, (destined to refresh) the world (that may be likened to) a creeper.

13. The illustrious king *Jayasimhadeva* showed fatigued and swimming eyes on account of the brilliant pleasures which he enjoyed with that (Khangâr's) first queen, the earth. He was a moon of the ocean of justice; high rose his power because he made his enemies tremble; his feet where washed by streams of light proceeding from the jewels in the glittering diadems of a multitude of prostrated kings.

14. Afterwards *Mokalasimha*, a lion to destroy the elephants of hostile kings. If a weak king (Hamsa) obtained *his* prowess, he became in (the estimation of) the lotus-like minds of good men an excellent king (Kalahamsa).

15. Then came king *Melagadeva*, endowed with spotless limbs, who acted the part of a blue bee near the lotus feet of S'iva, and pleased the supreme lord by his pious deeds.

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10. Camphor on account of its white colour is one of the substances to which fame is frequently compared.

11. The world may be likened to a creeper, because it occupies the place of a wife to the king or because it clings to the king for protection.

13. This is merely a polite way of saying that Jayasimha Siddharâja of Anhilvâd conquered and annexed Râ Khangâr's dominions. See Forbes *Ras Mala* I. 158—170.

14. The meaning of the second half of the verse is that Mokalasimha was as much superior to other kings as the Kalahamsa or Râjahamsa is to common Hamsas.

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16. At his feet, that resembled the mountain of the east, rose the illustrious king *Mahipâladeva*, wonderful on account of his high rising lustre, resplendent at the head of kings who were subjected by his hands extended over the universe. He scared away the multitude of owl-like kings, and was able to drive away the darkness of injustice.

17. Hail to his son the illustrious *Mandalika*, the unique lion to frighten the elephants of his enemies, who derives lustre from the diamonds in the diadems of princes, whose fame, marked but not obstructed by the waves of the stream of heaven, wanders forsooth everywhere beyond the sea.....

18. He cannot be passed by. Why? He is exalted. Of what land is he the lord? He rules everywhere.....

What is *Mandalika* like? A king in this world served by numerous illustrious princes.

19. Glory to the arm of king *Mandalika*, that is a tying post for the noisy elephant calf (called) victory, that is a bridge (to cross) the ocean of misfortune, a banner on the palace of valour, a churning stick to churn the battle-milk, that is anointed with the ointment, fame, that is the mountain of the east on which appear the rays of the sun,..... and that consecrates to widowhood the wives of his enemies.

20. Ho ye enemies! out of compassion I will give you a word of good advice. The hoofs of king *Mandalika's* squadrons raise the fine dust that, obscuring even the bright light of the sun, makes this earth excessively murky. What do you stand up against him? Lay aside your pride and quickly become his servants.

21. Alas for the cleverness of the Creator who gave, from their birth, to the cow of the gods, to the philosopher's gem, to the (heavenly) tree, the blemished forms of a beast, of a stone, and of wood! O prince *Mandalika*, how could they exist to-day, if, being endowed with sense, they had seen, their hearts oppressed by shame, the unique expertness of your Majesty in bestowing gifts.

Thus ends the description of the kings.....

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15. Acted the part of a blue bee near the lotus of Śiva's feet, i.e., was Śiva's worshipper.

16. Instead of "at the head of kings who were subjected by his hands," we may also read "at the head of kings subjected to his taxes, which extended over the universe." Bhâsura may also be taken to mean the sun, and the two first epithets may also be so turned as to agree with that explanation. In that case bhûbhrit means 'mountains,' kara 'rays,' and pâda "the minor neighbouring hills." *Pratyala*, able, is a hyperkoristicon formed out of prati and alam. It occurs also in the Valabhî grants.

18. I regret that the second and third pâdas of these stanzas are not intelligible to me. The translation of kasyâh kuto by 'of what land is he?' may be defended thereby, that ku means 'the earth' and the affix tah (tasil) stands for all cases. "He cannot be passed by," i.e., "his commands must be obeyed."

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Inscriptions from Mount Girnar and other places in Kathiawad and Kachh, translated by Hari Waman Limaya, B.A.

No. 6.

In the auspicious and prosperous year Samvat 1681, in the month of Kârtika, dark fortnight, 6th day, Monday, the repairing work of the steps to the eastern part of the holy and prosperous place, Girnâr, was begun by Singhajî Meghajî of the family of Mâlâ [4th line unintelligible].

No. 7.

In the year Samvat 1222 a foot-path was constructed by the powerful and prosperous Vâka, the son of the respected Râniga of the family of the prosperous Mâlâs.

No. 8.

In the year Samvat 1535, Avâka, son of the respectable Mirânîga.

No. 9.

In the year 1223 of Vikrama a paved foot-path was made by Âvâka, the son of the respected Mîrânigâ.

No. 10.

In the year Samvat 1222 a foot-path was constructed by the prosperous and powerful Âvâka, son of the great Riânga of the family of the illustrious Mâlâs.

No. 12.

This lord of mountains looks graceful, with the monastery of Vastupâla standing on its neck as if with a necklace of dazzling lustre.

In the year 1288 of Vikrama, in the month of Asvina, dark fortnight, 15th day, Monday, the great minister Vastupâla built, for his own good, a temple of Âdinâtha [word unintelligible] वन्दी S'atrunjaya adorned with another temple of the prosperous Kapardi Yaksha at the back part. In front of this, to the north-west, he built, for the good of his lawful and illustrious wife Lalitâ Devî, a beautiful temple S'ikharaprasâda adorned with [the images of] twenty Jinâs. So also to the south [of this] he constructed, for the good of another illustrious wife Sokhu, a beautiful Ashtaprasâda gold temple adorned with [the images of] twenty-four Jinâs. He also built with his own money four new temples, looking splendid by the singular construction of the steps.

No. 13.

Of Sakhu, श्रीज the respectable and prosperous wife of the great minister Vastupâla.

No. 14.

Of Lalitâ Devi, the respectable wife of the great minister Vastupâla.

No. 15.—In Vastupa'la's, on an Image.

महामात्य श्रीवस्तुपालमहंश्री ललितादेवमूर्ति ।
महामात्य श्रीवस्तुपालमहं श्रीसोखुमूर्ति ।

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Translation.

The image of the respectable and prosperous Lalitâ Devî, wife of the great minister Vastupâla.

The image of the respectable and prosperous Sakhu, wife of the great minister Vastupâla.

No. 16.—Vastupala Tejapala's Temple—over West Door.

(Text revised by Dr. Bühler).

॥ ॐनमः श्रीसर्वज्ञाय ॥ पायान्नेमिजिनः स यस्य [कथीतः स्यागि]* कृतागस्थि [ता] वंग्रे [रूप] दिदक्षया
[स्थिवते] प्रीते सुराणां प्रभौ ॥ का [येभागवतेवनेवक] [द्विपोलाविनेशंसतामिदशांमपि] -
-वनाजव ॥१॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागुण [शुदि १० बुधे श्रीमदणहिल] -
॥ [पुर] वास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्री-
आशाराजनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिग महं० श्रीमालदेवयोरनुजस्य महं
श्रीतेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजे महं श्रीललितादेवीकुक्षिसरो-
॥ वरराजहंसायमाने महं० श्रीजयतसिंहे सं ७९ वर्षपूर्वं स्तंभतीर्थमुद्राव्यापारान् व्याप्रण्वति सति सं ७७
वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमदेवाधिदेवप्रसादासादितसंघाधिप-
त्येन चौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसु-
॥ तमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्व्वाधिकारेण श्रीशारदाप्रतिपन्नापत्येन महामात्यश्रीवस्तुपाले-
न तथा अनुजेन सं ७९ वर्षपूर्वं गुर्ज्जरमंडले धवलक्कप्रमुखनगरेषु मुद्राव्यापारान् व्याप्रण्वता महं०
श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिल [पुरभृगुपु-
॥ रस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोऽभिनवधर्म-
स्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तया सचिवेश्वरश्रीवस्तुपालेन इह स्वयंनिर्मापित श्रीशत्रुं-
जयमहातीर्थावतार श्रीमदादितीर्थंकर श्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वनाथदेवसत्यपु-
॥ रावतार श्रीमहावीरदेवप्रशस्तिसहितकश्मीरावतार श्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगल अम्बाव-
लोकनाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढस्वापितामह ठ० श्री-
सोमनिजपितृ ठ० श्रीआशाराजमूर्त्तित्रितय चारुतोरणत्रय श्रीनेमिनाथ-
॥ देव आत्मीयपूर्व्वजाग्रजानुजपुत्रादिपूर्त्तिसमन्वितसुखोद्घाटनकस्तंभ श्रीअष्टापदमहातीर्थप्रभृति अनेककी-
र्त्तनपरंपराधिराजिते श्रीनेमिनाथदेवाधिदेवविभूषित श्रीमदुज्जयंतमहातीर्थे आत्मनस्तथा स्वसधर्म्मचा-
रिण्याः प्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याः ठ० राणुकुक्षिसंभूताया महं० श्रीललितादेव्याः
॥ पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारक श्रीमहेंद्रसूरिसंताने शिष्य श्रीशांतिसूरिशिष्य श्रीआणंदसूरि श्रीअमर-
सूरिपदे भट्टारक श्रीहरिभद्रसूरिपट्टालंकरणप्रभु श्रीविजयसेनसूरिप्रतिष्ठित श्रीअजितनाथदेवादिचतुर्विंशति-
तीर्थंकरालंकृतोयमभिनवः समंडपः श्रीसम्मेतमहातीर्थावतारप्रासादः कारितः ॥ छ ॥
॥ पीयूषपूरस्य च वस्तुपालमंत्रीशितुश्चायमियान्विभेदः॥ एकः पुनर्जीवयति प्रमीतं प्रमीयमाणं तु भुवि
द्वितीयः ॥१॥ श्रीदश्रीदयितेश्वरप्रभृतयः संतु कचित्तोपि ये प्रीणंति प्रभविष्णवोपि विभवै [र्नाकिंचनं]

* The letters enclosed within brackets [ ] are not legible in the lithograph. They have been simply taken over from the transcript done by Mr. Burgess' Pandit, who had access to the originals.—G. B.

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कंचन। सोयं सिंचति कांचनैः प्रतिदिनं दारिद्र्यदावानलप्रम्लानां पृथिवीं नवोनजलदः श्रीवस्तु-
पालः
॥ पुनः ॥२॥ भ्रातः पातकिनां किमत्र कथया दुर्मंत्रिणामेतया येषां चेतसि नास्ति किंचिदपरं लोकोपकारं विना।
नन्वस्यैव गृणान् गृणीहि गणशः श्रीवस्तुपालस्य यस्तद्विश्वोपकृतिव्रतं चराति यत्कर्णेन चीर्णं पुरा
॥.३॥ भित्त्वा भानुं भोजराजे प्रयाते श्रीमुंजेपि स्वर्गसाम्राज्यभाजि ॥ एकः संप्रत्यर्थिनां वस्तुपालस्ति-
ष्ठत्यश्रु-
॥ स्यंदनिष्कंदनाय ॥४॥ चौलुक्यक्षितिपालभौलसचिव त्वत्कीर्तिकोलाहलस्त्रैलोक्येपि विलोक्यमानपुलकानं-
दाश्रुभिः श्रूयते । किंचैषा कलिदूषितापि भवता प्रासादवापीप्रपाकूपारामसरोवरप्रभृतिभिर्द्धात्री प-
वित्रीकृता ॥५॥ स श्रीतेजःपालः सचिवश्चिरकालमस्तु तेजस्वी ॥ येन वयं निश्चिंताश्चिंतामणिने-
॥ व नंदामः ॥६॥ लवणप्रसादपुत्रश्रीकरणे लवणसिंहजनकौसौ। मंत्रित्वमत्र कुरुतां कल्पशतं कल्पतरुकल्पः
॥७॥ पुरा पादेन दैत्यारेर्भुवनोपरिवर्तिना । अधुना वस्तुपालस्य हस्तेनाधःकृतो बलिः ॥८॥ दयिता
ललितादेवी तनयमवीतनयमाप सचिवेंद्रात् ॥ नाम्ना जयंतसिंहं जयंतमिन्द्रात्पुलोमपुत्रीव
॥ — — श्रीगुर्जरेश्वरपुरोहित ठ० श्रीसोमेश्वरदेवस्य ॥ स्तंभतीर्थे ऽत्र कायस्थवंशे वाजडनंदनः ॥ प्रशस्ति-
मेतामलिखज्जैत्रसिंहधुवः सुधीः ॥ १ ॥ बाहडस्य तनूजेन सूत्रधारेण धीमता ॥ एषा कुमारसिं-
हेन समुत्कीर्णा प्रयत्नतः ॥२॥ श्रीनेमेस्त्रिजगद्भर्त्तुरंबायाश्च प्रसादतः ॥ वस्तुपालान्वयस्यास्तु प्रशस्तिः
स्वस्तिशालिनी ॥३॥

Translation.

Adoration! May the Nemi Jina, with whom the lord of gods was pleased, while he was standing before him, to see the form of the latter [some words unintelligible] protect [all (?)]. [The latter half of this stanza is unconnected and unintelligible]. (1)

In the year 1288 of Vikrama, in the month of Phâlguna, bright fortnight, 10th day, Wednesday, while the prosperous Jayantasinha, who was a swan to the lake-like womb of his mother Lalitâ Devî, and who was the son of the great and prosperous minister Vastupâla, who was the elder brother of the prosperous Tejaspâla and younger than the *Thâkura* Luniga and the respected and prosperous Mâladeva, who was the son of the prosperous *Kumâra Devî*, and the great Thâkura Âs'árâjâ, who was the son of the prosperous Thâkura *Soma*, who was the son of the Tâkura Chandaprasâda, who was the son of the Thâkura Chandapa, who was born in the family of Prâgvâta, residents of the city of Anahila; while that Jayantasinha, in the year 78 [that is, 1278] of Vikrama was trading in shroffage in Stambha-Tirtha, many crumbling temples were repaired and millions of new religious houses were built in the great holy places like S'atrunjaya, the mountain Abu, &c., in the known towns of Anahila, Bhrigu, Stambhanaka, Stambha-Tîrtha, Darbhavati, Dhavalakkaka, &c., and in all other places by the great and prosperous minister Vastupâla, who became the leader of all the

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merchants through the grace of the lord of the gods, bestowed upon him in consideration of his power acquired by making pilgrimages to the great holy places like S'atrunjaya, Ujjayanta, &c., and who gained the glories of royalty through the love of the great king Vîradhavala, who was the son of Lavanaprasâda, who was king of kings, and who was a sun to illumine the sky [in the shape] of the family of *Chalukyâs*, and who was endowed with children through the grace of the goddess Sârada in the year 77 [that is, 1277] of Vikrama, and by his worthy younger brother Tejapâla who was trading in shroffage in the known towns of Dhavalakkaka, &c., belonging to the Gujarâtha district in the year 76 [that is, 1276] of Vikrama. Moreover, this great minister Vastupâla built himself the four small temples: (1) of the great and prosperous Buddhistic doctor *Rishabha Deva* in the great holy place of S'atrunjaya, (2) of the prosperous and divine *Pârs'vanâtha* Deva in the city of Stambhanaka, (3) of the great Vîradeva in the city of Satyapura, and (4) of the goddess Sarasvatî, with panegyrics on it in Kas'mîra. He built the two temples of *Jina* and the four temples of Neminâtha Deva on the small hills named *Ambâ*, *Avalokanâ*, *S'amba*, and *Pradyumna*. He adorned the temple of Neminâtha with the image of his grand-father seated on a horse, with a pair of images of his father, the great Thâkura As'râjâ, and three high-arched gates.

The holy place Ujayanta ornamented with the temple of Neminâtha, the lord of gods, was adorned by him with many works of fame, like the great holy place *Ashtâpada*, in which there are pillars [two words unintelligible] with the images of his ancestors, of his elder and younger brothers, and of his sons, engraved on them. He also built a new splendid palace in the great holy place [Ashtâpada], which was adorned with the images of twenty Buddhistic doctors, such as the prosperous Ajitanâtha Deva, &c., which were ceremoniously *fixed* * there by the prosperous Nagendragachha Bhattâraka, Mahendrasûrisantâna S'ishya, Sântigûri S'ishya, Ânanda Sûri, Amara Sûripada Bhattâraka, Haribhadra Sûri Pattâlankaraṇa, and the prosperous and powerful Vijayasena Sûri, for the increase of his own merit and for that of his wife, the respected and prosperous Lalitâ Devî born from the womb of Rânu, and daughter of the Thâkura Kâhnada born in the family of Prâgvâta.

[Here ends the description of the descent, deeds, &c., of Vastupâla.]

There is this much difference between a large quantity of nectar and Vastupâla, the lord of ministers. The former calls to life a [thoroughly] dead being, while the latter revives what is dying. (1)

* For प्रतिष्ठित प्रतिष्ठापित is probably meant here.

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There may be men like the donor Dayites'vara; also there may be such as, even if they are able, do not please a penniless person by their riches; but this Vastupâla, like a new cloud here, always sprinkles this earth with gold, which is burnt down by the wild fire of poverty. (2)

Brother, it is needless to tell a long story of those bad and sinful ministers in whose minds no other idea but that of injuring the public revolves. Sing, indeed, the numberless merits of this Vastupâla, who observes the vow of benefiting the people, in hearing of which vow we have been old enough (?). (3)

King Bhoja having gone up, penetrating the world of the sun, and the king Munja having got the brilliant possession of heavens, here lives Vastupâla alone to wipe off the dropping tears of beggars [that is, to relieve the poor]. (4)

Oh great minister of Châlukya kings, the din of your reputation is heard with tears, and the hair standing on end through joy even in the three worlds, if well observed; and this earth, even though polluted by Kali [the spirit of quarrel and wickedness], is made holy and pure by you with palaces, wells, water-places on the way, ponds, gardens, lakes, &c. [built by yourself]. (5)

May that prosperous and illustrious minister Tejapâla live for a long time! by whom as by Chintâmaṇi made free from anxiety we rejoice. (6)

Here is *S'rikarana* (?) the son of Lavanaprasâda and the father of *Lavanasinha*. May you [Tejaspâla], who are like a wish-fulfilling plant, be his minister for hundreds of ages. (7)

Formerly *Bali* was sent down by the enemy of giants [Vishnu] with his foot resting on the surface of the earth, while now by the hand of Vastupâla [that is, by his charity]. (8)

From the best of ministers [Vastupâla] the loved Lalitâ Devî obtained a son named Jayantasinha, as the daughter of Puloma got Jayanta from *Indrâ*. (9)

Jaitrasinha, [surnamed ?] Dhruva, the talented son of Vâjada, born in the family of Kâyasthâ's, wrote this panegyric in Stambha-Tirtha [which possesses the temple ?] of Somes'avara Deva, the preceptor of Gurjares'vara (?). (1)

This was engraved with great efforts by the talented manager (?) Kumârsinha, the son of Vâhada. (2)

May this panegyric of the family of Vastupâla remain safe through the grace of Ambâ and of the prosperous Nemi, the lord of the three worlds. (3)

No. 17.—Vastupala Tejapala's Temple—over a back door.

॥ - - - - - - - - - - - - - - - - - - यदुकुलक्षीराण्र्णवेदुर्जिनो यत्पादा-
ब्जपवित्रमौलिरसमश्रिऊर्ज्जयंतोप्ययं ॥ धत्ते मूर्ध्नि निजप्रभुप्रसृमरोद्दामप्रभामंडलो विश्वक्षोणिभृदा-
धिपत्यपदवीं नीलातपत्रोज्ज्वलां ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८वर्षे फागुण शुदि १० बुधे
[श्रीमदणहिलपुर]-

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॥ यस्तत्प्रभावटाचमधुव ठ० श्रीचंद्रपरांगज ठ० श्रीचंद्रपलीतांत ठ० श्रीसोमाद्रा-
ज्यंदनंदन ठ० श्रीभुमारदेवीकुक्षिसंभवनंदन ठ० श्रीजुगीग महं० श्रीमालदेवपोर्ट्ज्वरेण महं० श्रीविज-
पालप्रधान-नी महाराज श्रीवस्तुपालस्त्वं महं० श्रीतेजपालदेवी-
॥ [कुक्षिसंभवरत्नाङ्ग] सागसौ महं श्रीजयतसिंह ति ७९६ पूर्वे स्तंभतीर्थपुरत्थापणं व्यापृपारि वर्षे वैशाख
श्रीशत्रुंजयतपयप्रतिमहादीपोत्सवप्रभावोपेतश्रीमहं वाचिवे वयसादेशविरतिसंयमोपेत
चैत्रकृष्णनवमतिथौ श्रीमहाकैलासावतारश्रीमरुदेवमहाराजीप्रमुख-
॥ [प्रशस्तिरत्नम्] महाराज श्रीवीरवरुदेवयोगिपरिपन्थराज्यधुर्यं श्रीआशरदाप्रतिपत्तिवैभव महामा-
त्य श्रीवस्तुपालेन तथा अनुजेन तं० ७६ वर्षपूर्वं गूर्जरधरेश्वर धवल्लकप्रमुखनगरेषु मुरात्थापारात्
व्यापृपता महं० श्रीतेज:पालेन च श्रीशत्रुंजयतीर्थादक्षयमूलिगमहातीर्थेषु
॥ (श्रीमदणहिल्लपुर) श्रीमूलपुरस्तंभनकपुरस्तंभतीर्थदेवकेदारवैद्यनाथादिषु तथा अन्यतस्तथानेक
त्यपि कीर्तिस्तंभसमभिधानानि पुण्यतरुणिकारिण कारितः ॥ तथा धर्मिष्ठेश्वर श्रीमल्लुपालेन
१६ वर्षं निर्मापित श्रीशत्रुंजयमहातीर्थोद्धार श्रीमदादिनाथैक श्रीऋषभदेव
॥ (स्तंभनकपुरावतार) श्रीपार्श्वनाथदेवप्रासादे श्रीमहावीरदेवप्रासादे श्रीसरस्वती-
तीर्थदेवकुलिकात्रयदुर्धरनवाद्रदेव अन्यान्यतीर्थेषु श्रीसंघिनापदेवाढ्यदेवकुलिकात्रय श्रीसरस्व-
तिप्रासादप्रमुखदेवकुलिकाभिरलंकृतं श्रीसोमसरंग० श्रीसोमसरंगपुर ठ० श्रीआशाराज-
॥ (पूर्वतिलक) चाकलीपाख श्रीसंघिनापदेव आरासणपुरेंद्राभरणायुधाद्रि श्रीसमरविजयाद्रिपाटनक-
स्तंभ श्रीअश्वापदमहातीर्थसमूहोत्तंभनकमहातीर्थप्रतिष्ठा श्रीसिनापदेवाधिदेवकुलिकासमूहोत्तंभ-
पंचतीर्थे आरासणस्था स्वमातृपिता प्राग्वाटज्ञातीय ठ० काम्हडसुश्रा: ठ०
॥ (राणकुक्षिसंभवमाया) महं० श्रीसोलूकाया: पुण्यामृद्रुपे श्रीनागेश्राज्ञे अद्वारक श्रीमहेश्वरपुरस्थितान
त्रिशत्श्रीआवासीद्वारोद्घाटन श्रीआबाद्वारे श्रीआबस्थूरिपदे अद्वारक श्रीहरिभद्रपुरिपदेकारण श्रीवीरवसति
नमूरिपदाष्ठित श्रीऋषभदेवप्रासादचतुर्विंशतीर्थंकरादिऽवमोक्षनव: समंड-
॥ (प: श्रीसंघसहा) तीर्थवात्रारथप्रभावात: कारित: ॥ छ ॥ नैत: कि कलिकाल बालस्वभावो कि
मोहनी हरथते गुणा हरणयुक्तानि कि कथ कि क्रियंते मंत्रो मयात्र । त्रुत: किंतु यत्ते न
केलंति किमथस्थाकयुज्यंमिते हैन्द यत् किल वस्तुपालस्तेना धर्मस्थ संचिते ॥ १ ॥ विंधु
वंधव: शिखुमंत्रिन: शत्र-
॥ [चैतके] - - - - - - पदयोरे वर्णतां किमथ मया ॥२॥ वैं मिमूलिमारक्षो: प्रसंधाणिया-
तयो: । तैत्रारिवनाप्रसयो: शांतिर्व पेन मंत्रिणा ॥३॥ दृष्ट्रेति धनकलशमत: स्तंभं मुद्ध: ति-
हरंत्रिदृष्टेंधडल्लवंडनपद: प्रहेड़ि मित्रोदय ॥ श्रुत: श्रुरुकर: परस्य महेत तेजो न तेजस्विनस्तंके-
न प्रतिघं ग-
॥ - - - - - - वस्तुपालोमित्र ॥ १ ॥ आयाता: कति नैव यांति कति नो यास्यंति नो
या कति स्थानस्थानिवासीनो मयपै पांथेनवती जना: । आस्तेन् त्रिस्थनोत्यवुद्धिजस्तिर्मोक्षेश्वर ट-
स्तूंकरे कुर्तन्युपतिर्यं त्रिनोति वसुधां श्रीमस्तुपाल: पदं ॥ ९ ॥ टर्के ऽस्य वैरिमयस्तिरोधरस्य राज-
मंत्रं धुरंधरपुरो
॥ - - - श्रीतेजपालसचिवे दधति स्ववंभारोद्धुवाविधुरैकधुरीणभावं ॥ ६ ॥ इह तेजपाल-
त्रिवो त्रिमहिलाभ्यलचक्रेऽस्मयुपदृष्टं । हृत्वाद्युपस्थरोवरस्थराणा श्रीपार्थानके ॥ ७ ॥ एते श्रीमल-
धारि श्रीनरचंद्रपूरीणा ॥ इह गाछेगुवसद्विजगद्युत्वानकतनुजवाजडनूज: । आरि-

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॥ [खदिमां कायस्थस्तं] भपुरीयधुवो जयतसिंहः ॥ ८ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौ त्रे-
ण ॥ वकुलस्वामिसुतेनोत्कीर्णा पुरुषोत्तमेनेयं ॥ ९ ॥ श्रीनेमेस्त्रिजगदित्यादि ॥ १० ॥ महामात्य-
श्री वस्तुपालस्य प्रशस्तिरियं ॥ छ ॥ ६०३ ॥
॥ महामात्यश्रीवस्तुपालभार्या महं० श्रीसोखुकाया धर्मस्थानमिदं ॥ छ ॥

Translation.

[Some words wanting in the beginning.]

May that Jina, who is a moon to the milky ocean [in the shape] of the family of Yadûs, at whose lotus-like feet the prosperous and matchless Ujjayanta falls, and whose brightness is great and spreading [in all quarters], and who bears on his head the sovereignty of all the princes of the world, shining brilliantly by his blue parasol [protect us ?]. (1)

The description of the descent, deeds, &c., is the same as that given in the above inscription.

Oh mind, why are you idle in this age of *Kali?* Delusion, why don't you laugh ? Desire, why are you black-faced ? Tell us, oh collection of obstacles, why you are in a position to be rejoiced at ? Friend, what should we say ? Nothing fostered by us takes its proper effect, since a great advance has been made in religion and virtue amongst the people [lit., army] by this clever and prosperous Vastupâla. (1)

Whom all his kinsmen look upon as the moon incarnate, and the beggars regard him as [some words wanting]. Why should I extol him ?. (2)

By which minister the natural antipathy between speech and dumbness, between authority and submission, between tranquillity and haughtiness, has been completely destroyed. (3)

A light which accumulates the dirt (also sin) of collyrium, shines frequently sucking oil (also affection) ; the moon, engaged in cutting short her own disc, hates the rise of the sun. A brave man always given to cruelty cannot bear the brilliant power of another warrior. With whom should I compare the minister Vastupâla ? [some words wanting] (4).

Men, residents of various places, have come, are coming, and will come, like travellers walking the path of the *world ;* but on that way this Vastupâla, an ocean of talents uprooting robbers by one hand and accumulating a heap of merit, pleases alone the whole earth (5).

[Vastupâla] bore [on his shoulders] the most important part of the yoke [of ministership ?] in the kingdom of Viradhavala, the protector of the earth [some words wanting] ; while the prosperous minister Tejapâla was an indefatigable companion in bearing the yoke held by his own brother [Vastupâla]. (6)

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The minister Tejapâla, having made a lake, which was full of nectar-like water, and which excelled the lord of mountains in placidity, propitiated the whole assembly of immortals. (7)

Out of the learned men, the prosperous Laladhâri and the illustrious Narachandra, &c. [a word unintelligible], Jayantasinha'a Kâyastha surnamed Dhruva(?) resident of Stambhapura, and the son of Vâjada, who was the son of Âtaka, who was the son of Sahajiga, who was the son of Vâliga, wrote this panegyric. (8)

This [panegyric] was engraved by *Purushottama*, the son of Bakulasvâmi and the grandson of Somadeva, the best of artists [some words unintelligible].

This is the panegyric of the great minister Vastupâla.

This religious house is [built in honour of] Sokhuka, the respected and prosperous wife of the great minister Vastupâla.

No. 18.—Inscription on the Temple of Vastupala Tejapala—over the north entrance.

नमः श्रीनेमिनाथदेवाय ॥ तीर्थेशाः प्रणतेंद्रसंहतिशिरःकोटीरकोटिस्फुटत्तेजोजालजलप्रवाहलहरिप्रक्षालितांघ्रिद्वयाः ॥ ते वः केवलमूर्त्तयः कवलितारिष्टां विशिष्टाममी तामष्टापदशैलमौलिमणयो विश्राणयंतु श्रियं ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागुण

॥ सुदि १० बुधे श्रीमदणहिलपुरवास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्य महं श्रीतेजःपालाग्रजन्मनो महामात्य श्रीवस्तुपालस्यात्मजे

॥ महं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमाने महं श्रीजयतसिंहे सं ७९ वर्षपूर्वं स्तंभतीर्थवेलाकूलमुद्राव्यापारं व्याप्रण्वति सति सं ७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमदेवाधिदेवप्रसादासादितसंघाधिपत्येन चौलुक्यकुलनभस्तलप्रकाशनैक-

॥ मार्त्तंडमहाराजाधिराज श्रीलवणप्रसाददेवसुतमहाराज श्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वेश्वर्येण श्रीशारदाप्रतिपन्नापत्येन महामात्य श्रीवस्तुपालेन तथा अनुजेन सं ७६ वर्षपूर्वं गूर्जरमंडले धवलक्कप्रमुख नगरेषु मुद्राव्यापारान् व्याप्रण्वता महं० श्रीतेजःपालेन च श्री-

॥ शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भावतीधवलक्कप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशो धर्मस्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तथा सचिवेश्वर श्रीवस्तुपालेन इह स्वयंनिर्मापित श्रीशत्रुंजयमहातीर्थाव-

॥ तार श्रीमदादितीर्थंकर श्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वनाथदेवसत्यपुरावतार श्रीमहावीरदेवप्रशस्तिसहितकश्मीरावतार श्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढानि-

॥ जपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजमूर्त्तिद्वितयतोरणत्रय श्रीनेमिनाथदेव आत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितमुखोद्घाटनकस्तंभ श्रीसम्मेतावतारमहातीर्थप्रभृति अनेककीर्त्तनपरंपराविराजिते श्रीनेमिनाथदेवाधिदेवविभूषित श्रीमदुज्जयंतमहातीर्थे आ-

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No. 18.—Vastupala Tejapalas Temple—over the north entrance.

Salutation to the god Neminâtha. May the Buddhistic doctors, whose feet are washed with the waves of the flowing water in the shape of a mass of lustre bursting out of the edges of the crowns [resting] on the heads of Indrâ and other gods bending down for salutation; and may, oh Ashtâpada mountain, the jewels on your top, which are, as it were, your own images, and which suck up all sorts of evils, increase prosperity (?). (1)

The description of the descent, &c., is the same as that given in the above inscription.

A bow to the prosperous Bali and Karna, the fame of whose charity is so very great, even though it was not seen by the people with their own eyes. What an inestimable fame will these worthy people spread in the case of the great minister Vastupâla when they now witness his charity with their own eyes! This fame of his cannot at present be contained in this world. (1)

The learned who came to his house, and had their bodies adorned with crowns, bracelets, best rings (?), wristlets, and necklaces given with his own hands, were with great difficulty allowed to return home (!) [such was his hospitality]. [While returning] they were not recognized by their friends on the different roads [a word unintelligible]. (2)

Let the son of the sun (Karna) be known for his charity [a word unintelligible]; let Bhâsa, Vyâsa, and others show to advantage the beauty of poetry; let Prithu and Raghu and others be known for their vow as warriors; let Brihaspati the preceptor of all the hosts in heaven, possess excellent knowledge; still we cannot plainly discern in what [of all of these] the prosperous Vastupâla did not show his proficiency (?) (3)

Who can, in reality, know the wonderful life of Vastupâla, whose charity was extended to all beggars, even to his enemies. (4)

By what beautiful expressions of language can the great minister Vastupâl be praised? He, whose charity having destroyed the various forms of poverty joined together in this world, as if in one string, the two words *Artha* (wealth) and *Atidâna* (अतिदान great charity), the usual position of which is not confined to one place on account of the separation of those things which they signify. (5)

He called back even those beggars who, though their requests had been fulfilled at first by his charity, came back one by one complaining that sufficient money was not given them; was not uneasy at heart, but had his lotus-like hand raised up in order to give them, thus returned (?), an amount of money got by multiplying the first sum any number of times (?). (6)

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Thinking that piety (religion) walks without a way on this earth, which is rendered muddy by the mud-like sin, and that, consequently, it makes no progress in its journey at every step, this Vastupâla prepared, in the shape of hundreds of religious houses, a paved foot-path for the piety of old to walk through. (7)

The glories of the fame of the clever minister Vastupâla manifest themselves to us everywhere in a way beyond expression (?)—amongst lotuses like the colour of a number of swans, in lakes like the whiteness of a mass of foam, on the shore of the ocean like transparent pearls wallowing out, amongst a collection of Kumuda lotuses like the moonlight, and in house-gardens like the colour of flowers. (8)

Oh God, the lord of heavens, how do you look after the Nandana gardens ? (Indrâ's gardens). What uneasiness have you to-day ? What, some one has taken away the *kalpa* plant from your forest. Do not speak anything about that. Ordered by myself [chief god] to go down to the earth out of compassion for men, that kalpa plant shines prominently there in the shape of Vastupâla. (9)

All the rivers on this earth having been rendered white by the swelling waves of the fame of the prosperous and great minister Vastupâla, the pilgrims of the heavenly Ganges, overpowered with the belief that these are nothing but the heavenly Ganges, wander throughout the world suffering pain and lessening their joy through the emaciation of their own bodies. (10)

What person will not be prosperous and blessed if Vastupâla be near him ? He whose face, if it comes under the range of the sight of the robber (?) Poverty is a command for banishment (?) [not properly understood]; whose sight fell calmly on his friends like a shower of nectar ; whose conversation was expressive of affection; and who was skilful in holding discussions on the great and incomparable *Brahma* (the essence of the universe). (11)

There is his illustrious younger brother Tejaspâla whose greatness is well known, who is the great *Brahma* in its bodily form come down to the earth ; who is never in a state which is produced either by knowledge or ignorance (?) [not well understood], but those who serve him sincerely at once attain to highest felicity. (12)

The ways of policy of this lord of ministers are such as produce awe (?) on account of the following actions. [Some words unintelligible]—relieving one who is pressed by the goddess of wealth; putting a stop to any bad condition in life; subjection of the whole world ; sending of his fame to the ends of all quarters ; putting down the valour of his enemies and the slaughter of the great robber Injustice. (13)

Out of the learned men, Maladhâri [a word unintelligible] and Narendrasûir

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&c., the talented Jayantsinha, the son of Vájada in the Kâyastha family residing in Stambha-Tirtha, wrote this panegyric. (1)

This was engraved by Purushottama, the son of Bakulasvâmi, and the grand-son of *omadeva*, the best of artists [some words unintelligible].

This panegyric of the prosperous Vastupâla has been completed. May it end in good!

No. 20.—Vastupala Tejapala's Temple—north side.

A bow to the Omniscient! [The first stanza is wholly wanting].

The description of the descent deeds, &c. is the same as that given in the Inscription 16, sent in, from "In the year 1288 to Prágvâta"

How can that Vastupâla, who bears on his shoulders the yoke of the religion of the illustrious lord of Jinâs, be not an object of praise; he who appears to be a moving junction with the flowing stream in the shape of Sâradâ [the goddess of speech], good deeds, fame, politics, &c. (?) (1)

Although possessed of the following seven things, viz. lordly power, prowess, learning, worldly wisdom, wealth, giving [inclination to give], and thoughtfulness, he was never influenced by any bad passion. [Here is a pun on the word *Vikâra* विकार ?] (2)

May the son of Vastupâla be always [some words unintelligible]. These two [the son and the father] who are devoted to religion and its external rites are indescribable in their actions (?) (3)

The poem of any man whatever cannot but give pleasure to his heart. We only see this fair conduct of Vastupâla in its true form (?) (4)

His fort, which is like heavenly mountain, was occupied by trees resembling the kalpa plants [of heaven]. It did not stand within the range of sight, but that *Chintámani-like* fort was hidden under the waters of the ocean. How can that Vastupâla, who stands the foremost of all in charity, be not meritorious and sanctified in this period? [A line wanting.] (5)

How can this great minister Vastupâla, bearing on his shoulders the great yoke of religion, be not an object of immense praise! Tejapâla again, who is white by his [a word unintelligible], and whose mind is given up to the performance of religious rites, bears the same burden as a compaṇion of Vastupâla (?) (6)

While this prosperous Vastupâla, who is like a cloud of nectar, lives here for the protection of the world, the earth brings forth showers by means of new clouds day and night [the latter half is unintelligible]. (7)

The goddess of wealth is volatile on account of her being accustomed to

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constant rolling by means of the churning mountain [Mandâra]; the love of the fawn-eyed ones is inconstant simply through the twisting of their bee-like eyebrows [a word or two unintelligible]. This life again is unpleasant on account of its unsteadiness consequent on its great attachment to the breathing wind; but religion alone is fixed and permanent, I think, by means of this Vastupâla. (8)

Who can describe the true life of Tejapâla and Vishnu? He, the best-necked one, lived here to give protection to the three worlds. (9)

There was the lawful wife of Vastupâla, named Lalitâ Devî. She bore him a son named Jayantasinha who was possessed of all good qualities. (10)

[This stanza is unconnected and unintelligible.]

Out of the learned men, Maladhâri and the illustrious *Sarachandra*, &c., the talented Jaitrasinha, born in the family of Kâyasthâs,* and the son of Vâjada, wrote this panegyric. (1)

This [panegyric] was engraved with great efforts by the talented and leading (?) Kumârsinha, the son of Vâhada. (2)

May this panegyric of the family of the prosperous Vastupâla remain safe for ever through the grace of Ambâ and the great Nemi, the lord of the three worlds! May good attend!

No. 21.—Vastupala Tejapala's Temple—south door.

A bow to the prosperous and omniscient God? May the Jinâs [Tîrthapâs] who have got together (?) the jewels in the crowns on the heads of mountains whose fame shines everywhere through the destruction of the pride of the smiling god of love, whose wealth is as great as the ramparts of the *Sivapura*, and who possess the ocean of shining jewels in the shape of *Sanvit*, &c. (Brahma ?) living with eternity be the cause of your welfare every moment. (1)

The description of the descent, &c., is the same as given above.

In the town of Stambha-Tîrtha the ocean was dried up by the enemies [of Vastupâla] enraged with anger, by means of the dust of the earth, which was trampled down by the horses in their armies, but the same ocean was filled up by them with a number of rivers in the shape of sweat-waters, when their bodies were heated by the rays of the scorching sun in the shape of the prosperous Vastupâla. (2)

How can that Vastupâla who bore on his shoulders with ease the great burden of the chariot [in the shape] of the kingdom with his equally clever

* In Stambha-Tîrtha.

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brother as his companion, the burden which was formerly held up by the warlike king Virdhavala during his [Vastupâla's] pilgrimages in all quarters, be not worthy of praise? The son of As'varaga, indeed, was ill-behaved. (3)

His brother, whose name was *Lavanyânga*, and whose face was like the light of the moon fully shining at the end of the night, was literally true in his name on account of his great mass of brilliancy. I think he must have been the god of love in his bodily form, taken away by the heavenly damsels just when he was about to fall a victim to the great anger of S'iva. (4)

His other brother was the prosperous Malladeva, who was devoted to the foot which possessed the power of giving a happy state [in the next world], who rose to pre-eminence on account of his being the cause of great sacrifices, and who, playing away his time with his pure mind and living somewhere, appeared in this muddy [sinful] world like a royal swan whose wings are pure, who, being the conveyance of the Creator, enjoys a high position, and who plays away his time in the lake *Mânâsa*. (5)

The prosperous Vastupâla, who is clever and attractive by his knowledge, and whose talents are rare, is the youngest brother of the above one [some words unintelligible]; he who was like a bee in the interior of the lotus of his knowledge, who bore resemblance to the deer on his moon of fame, and who was like *S'auri* in the milky ocean of his greatness (?). (6)

The moon, a drop of water, the celestial river [the Ganges] a mass of foam, the lord of light [the sun], a piece of coral, the lord marked with the sign *S'rivatsa* [Vishnu], Kailâsa the elephant of the gods, the god S'iva, the Himalayas, a collection of pearls, and soft sands in the milky ocean, are all these [the manifestations of] his fame. (7)

Tejapâla, who enjoys the greatness of Lakshmî by tasting the sweets of her big breasts which are placed on the palms of his hands, and who fills the southern direction with floods of wealth, prospers [the latter half of this stanza is unintelligible]. (8)

There was once on this world *Punyasinha* who was known by his fame, and who was the sacred son of Malladeva. Here shines Jaitrasinha, the son of prosperous Vastupâla. Here again prospers Lavanyasinha, the son of Tejapâla. Religion (Dharma), though it had one foot only in this age of Kali [to stand upon] became four-footed on account of these three. (9)

Out of the learned men, the prosperous *Nagendragchhebhattâraka*, the worthy *Uttrishabha*, &c., the talented Jaitrasinha, surnamed Dhruva, the son of Vâjada born in the family of Kâyasthas in Stambha-Tîrtha, wrote this panegyric. (1)

This was engraved with great efforts by the talented and leading (?) Kumârsinha, the son of Vâhada. (2)

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May this panegyric of the family of Vastupâla remain safe for ever through the grace of Ambá, and of the great Nemi, the lord of the three worlds. (3)

Here has been accomplished the panegyric of the lord Vastupâla. May good attend !

This is the same as that given in the above inscription. May the illustrious Vastupâla be prosperous, long-lived, and a residence of all auspiciousness; he who excelled the ministers of Indrâ in politics, and who sufficiently adorned this earth with palaces touching the skies, with lakes as deep as the bottom of the lower regions, with white-washed and white-canopied houses, and with dark pleasure groves. (1)

Oh Vastupâla, having heard of the course of your life, which was told to you by *Bali*, from Nârada, a pilgrim in the three worlds, I am quite pleased with you. May you rejoice long! Pressed by requests, you show no anger towards beggars; you do not give too little, nor do you think very highly of your own praises [by others]. What more should be said than that you are not infatuated by the intoxicating influence of riches. (2)

We think the lord of gods has come down to the earth under the name of *S'ri Vira* (this warrior) to tear off the forces of his enemies. For here lives [Indrâ] a being of heavenly race under the name of Vastupâla, while near him is the preceptor of gods [Brihaspati] under the name of Tejapâla. (3).

Oh minister of *Chalukya* kings, there is nowhere a person who is equal to you in generosity, bravery, and sweet-talking. My mind is distracted in measuring [lit., knowing] your fame, for it has gone to every house, every town, and every direction in the world. (4)

Those three ages, a creation made for the *good*, have gone somewhere. Alas! now has come the age of Kali in which the good suffer; a man of good character is scarce found, and in which the wicked prosper.

Therefore, oh Vastupâla, an opportunity has been given to you by S'iva, who is desirous of dispelling the distresses of all the people in the world. Do whatever your honour likes to do [to secure that end]. (5)

Oh Vastupâla, who, having trodden this earth (?), have not gone to the dreary [lit., forest-like] mansion of *Yama* (?) [the god of the lower world]. But you alone are easy at heart in entering it; while the other people, pressed with hunger, run in all quarters. (6)

Oh *King Boar*, cause your grand-son to hold up the earth, and the sun to shine every day. Oh cloud pour down in time; oh Vastupâla protect [this earth] by your charity, since this burden has been placed upon you by the Creator. (7)

Oh prosperous Vastupâla, the eight forms of S'iva are evidently manifest in you; for, by whom are you not called a soul of the world? This your fame, the

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wind? Your mouth, a lotus? Your friendship, a firm thing? Your name, a very sweet thing? Your tranquillity, a destroyer of darkness (ignorance)? Your hand, a nectar-giver? And your body, a residence brilliancy? (8)

Though the Vedic learning do nowhere receive the proper respect; though nobody listens to the words in *Smriti*; though kings be very illiberal at their own palaces, and their own expenditure be very great, still no sort of anxiety enters my breast as long as there is Vastupâla. (9)

Oh prosperous Vastupâla, you never listen to the words of the wicked; you show no anger, and are not greedy after what you are not entitled to. Therefore, though dwelling on the surface of this globe, you look down upon *Kali* [the spirit of wickedness]. (10)

Oh Vastupâla, how did the fame of you, who know all things, go to all the quarters of the world? (Also distract all.) Generally a child inherits the qualities of its parents. (11)

It can be called a little pride on the part of *Bali* and the wish-fulfilling plant; for the prosperous Vastupâla alone sprinkles this earth with the nectar of charity. (12)

Amongst the elephants in the shape of the servants of kings, the prosperous Vastupâla alone is well-behaved, for the intoxicating influence of the flow of his unlimited charity (also दान Dâna = rut-water) is not perceived anywhere. (13)

Amongst many elephants the gods obtained only one elephant in the shape of the moon out of the ocean. But, oh wise Vastupâla, single as you were, you were put in possession of many. (14)

First of all, this minister delighted his master by [bringing in] showers of wealth; then by horses; and now he, an abode of meritorious deeds, pleases him by maddened elephants (?). (15)

Oh prosperous Vastupâla, you really have sounded the bottomless depth of the ocean, for bringing all the elephants from it you have kept them before the door of your lord. (16)

Jayantasinha, surnamed (?) Dhruva, a resident of Stambhapura, the son of Vâjada, who was the son of Ânaka, who was the son of Sahajiga, who was the son of Vâliga, and a preceptor of Gurjares'vara and the Thâkura Somes'vare Devâ (?), wrote this panegyric [a word unintelligible]. (1)

This [panegyric] was engraved by Purushottam, the son of Bakulasvâmi, and the grand-son of Somadeva, the best of artists [some words unintelligible]. (2)

This panegyric of the prosperous and great minister Vastupâla is completed. May good attend! May this panegyric of the family of Vastupâla remain safe through the grace of Ambâ and the prosperous Nemi, the lord of the three worlds.

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This religious house is in honour of the respectable and prosperous Sankhuka, the wife of the great minister Vastupâla. May it end in good!

No. 22.

In the year 1338 of Vikrama, in the month of Jyeshtha, bright fortnight, 8th day, Wednesday, 300 nechakâs (?) were made [a word unintelligible] in the splendid holy place Ujjayanta for the welfare of Mûnasirî, wife of the great Shthanasinha, son of Jisadhara, of the family of Prâgvaya, and residing in S'rayabânâ, and for the daily worship 3,050 [were given].

In the year 1335 of Vikrama, in the month of Vaisâkha, bright fortnight, 8th day, Thursday, one of the family of the prosperous Mâlâs.....for the daily worship of the god Neminâtha .....[did] in the holy place Ujjayanta.

No. 23.

In the year 1333 of Vikrama, in the month of Jyeshtha, dark fortnight, 14th day, Tuesday, 200 [coins] were given for the daily worship of the great god Neminâtha in the holy place Ujjayanta, by Haripâla, ... son of the S'reshthisapâla, and resident of Nehchâpurî at the advice of the great learned preceptor Jinaprabodha, to secure his own good and that of his mother ..... Harilâ. With these [coins] the god should be worshipped every day by 2,000 flowers.

[The last two lines broken, and consequently unintelligible.]

No. 24.

There flourished the prosperous and learned man Dhanes'vara. His pupil (?) Tisilabhadra [sported] on his lotus-like feet like a bee.....His pupil (?) again, the prosperous Bhadrasûri, did on the splendid and awful mountain Raivataka in which there is the temple of Nemi with a splendid pavilion..... [the next two lines are unintelligible].

No. 25.

[The whole is unintelligible.]

A pupil falls at the lotus-like foot of his preceptor.

No. 26.

In the year 1215 of Vikrama in the month of Chaitra, bright fortnight, 8th day, Sunday, the Thâkura Sâvadeva [the son of (?)], the learned (?) Thâkura Jasahada, completed out of regard for the Thâkura Sâlavâhana, shrines for all the gods (?) in the world [two words unintelligible here] in the holy place by name Jayanta. In the same year the Thâkura Rurabda constructed a serai called Vagajari about it, and built a small temple of the prosperous Ambika who presides over the actions of men.....[some words unintelligible].

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No. 27.

A bow to the Omniscient (?). In the year 1485 of Vikrama, in the month of Kârtika, bright fortnight, fifth day, Wednesday, Chandangahi, the wife of the Thâkura Shetasinha, born from the womb of Mohanâ Bai, the daughter of Bhîmâ, who was the wife of Bhîmâsinha [the son of (?)], the Thâkura Mâlâ [the son or daughter of], the Thâkura Bhîmasinha [the son of (?)], the Thâkura Mâpta, who was the son of.....Râ, who was the son of Vis'hâlâ, [the son or daughter of (?)], the Thâkura Kadruyadatada [the son or the daughter of (?)], the Thâkura Sûrâta, who was the son of the talented Thâkura Adâprayâ (?) born in the family of Dilîpa and of Sunamada Gotra, falls at the feet of Nemi-Nâtha [some words unintelligible here] at Ginâr. May it be well!

No. 28.

In the year 1692 of Vikrama [two words unintelligible] the five heroes, the prosperous Harshkirti, Padakirti, Bhuvanakîrti, the Brhmacharin Amarsibhâna, and Managi [some few words unintelligible] may their pilgrimage to Nemi in Jaiyanta bear fruit!

No. 29.

* Ratadeva * the great emperor Jayasinghadeva * by Vijayavâta * by what remedy * the best of the family of Yâdavâs *

The feet of Neminâtha * the great Tîrthankara * the Thakura Kîkacha, the Thakura Vâtâ.

No. 30.

In the year 1222 of Vikrama, the prosperous and powerful Âvâka, the son of the respected [Mi]rânigâ, belonging to the family of the Mâlâs, constructed the paved foot-path.

No. 31.

In the year 58 of Vikrama, in the month of Chaitra, dark fortnight, second day, Monday, the image of Pamanachanda, a pupil of Nemichanda [was set up (?)] in Dhârângaga (?).

No. 32.

In the year 1881 of Vikrama, in the year 1746 of S'aka, in the month of Vaisâ'kha, bright fortnight, 7th day, Monday, the illustrious Hansarâja made the entry of Gavashaibava (?) to the holy place Girnâra.

[The last line unintelligible.]

No. 33.

In the year 1683 of Vikrama in the month of Kartika, dark fortnight, 6th day, Monday, the prosperous Singhaji Meghaji belonging to the family of the

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prosperous Mâlâs [some words unintelligible] undertook the work of repairing the eastern side of the holy place at Girnâr.

No. 35.

In the year 1350 of Vikrama, in the month of Vais'âkha, bright fortnight, 5th day, Friday, Sâhuvasahajûmâ, son of Sahuvanadâ, of the family of Pallivâla.

[The rest is unconnected.]

No. 40.

Salutation to the prosperous preceptors. There was the prosperous Attalaga, resident of the splendid Munavâ Bandara, in the victorious reign of the prosperous Desalagi. In the year 1797 of Vikrama, in the month of Mârgasîrs'ha dark fortnight, 10th day, Monday, the sage Harashâjî went to the gods [a word unintelligible] [left this world].

The sage Karamsîji, pupil of the sage Harashâjî, pupil of the sage Râdhâji, pupil of the sage Jîvajî, the great preceptor, made this Pâdukâ.

In the year 1801 of Vikrama, in the month of Kârtika, bright fortnight, 15th day, Thursday, the Pâdukâ of the sage Harashâji 108 was set up.

Salutation to the good preceptors. May good attend!

No. 43.

In the year 1330 of Vikrama, in the month of Âshâdha, bright fortnight, Devakalyâna, the victorious king of kings in Pâttaka [some words unintelligible].

No. 44.

In the year 1659 of Vikrama, in the month of Vais'akha, bright fortnight, 5th day, the fixing of the images, after repairing the decayed monastery was made (?) at the advice of the prosperous Khengâra, the king of kings and ruler of the countries of Kuchh, Vâgoda, Pânchâlâyanaka, and of the prosperous Pattalankara (?), the prosperous Bhâramalla, Tapâgachha, the great king of kings, the king.....Bhattâraka (?), the learned and prosperous Vyayasma, his follower the prosperous and learned Vijayadeva [a word unintelligible], and of the prosperous Videkaharshaganin (?) in the prosperous Bhadres'vara on a holy piece of ground..... [the last three lines are unintelligible].

No. 45.

In the year 1134 of Vikrama, in the month of Vais'âkha, bright fortnight, 15th day, Sunday, the lord of the Mâlâs in the village Bhadres'vara ..... built a temple. [The last stanza may be thus translated; the remaining portion, being broken, is unintelligible] 'Many kings, like Sagara and others, have enjoyed the earth. Whoever has land, reaps the fruit of it. He who deprives another of his land given to him by himself or others, becomes a small insect in Naraka (Hell), and suffers there with all his kinsmen.'

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No. 46.

There exists the truth of Ranachhodaji; may prosperity, success, good and auspiciousness attend! In the year 1815 of Vikrama, in the year 1680 of S'áka, in the month of Mâgha, bright fortnight, 5th day, Tuesday, a Bhâtya..... ...the son of Gopâ [some words unintelligible] built a kund [some words unintelligible] in Kuchh [a few words unintelligible] in the village Bhadres'vara.

No. 47.

In the year 1235 of Vikrama [two or three words unintelligible] the pillar of Sobhaki was made by Chatika with her own money.

No. 48.

The same as that of No. 47.

No. 49.

In the year 1223 of Vikrama, in the month of Vais'ákha, bright fortnight, 2nd day, Sunday, Jasachanda as well as.....built [this column] in the village Bhadres'vara.

No. 50.

In the year 1339 of Vikrama, in the month of Mâgha, bright fortnight, 5th day, Monday [some one] died.....in catching the robbers on the pilgrimage ..... [Being broken, unintelligible].

No. 51.

In the year 1319 of Vikrama, in the month of Mâgha, dark fortnight,... [broken].....this was formed.

No. 52.

In the year 1214 of Vikrama

No. 53.

In the year 1134 of Vikrama, in the month of Mâgha, bright fortnight, 8th day.....

No. 54.

In the year 1295 of Vikrama.

No. 55.

There is the truth of Ranachhodaji. In the year 1815 of Vikrama the kund was finished; in the month of Mâgha, bright fortnight, 5th day, the Gopa kund was built. [The last line unintelligible.]

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No. 56.

In the auspicious year 1195 of Vikrama, in the month of Ashâdha, bright fortnight, 15th day, Sunday; on this day in the said year, month, and fortnight, while there lived the king Vyayarâja, whose prosperity, prowess, and strength were not checked by Tribhuvanamanda, lord of Madanahila and Pâttaka, and the most illustrious prince of princes, looking graceful in the midst of a row of kings; by Traîlokyamalla, lord of Avanti, conqueror of the emperor Varsharaka, and the ruler of the whole world; and by the prosperous Jayasinghadeva, and while the ministers, the prosperous Dâranaka and S'rikarana, servants at his lotus-like feet were doing [अमात्रा विंता unintelligible]. At this period here the prosperous Kumarpâla, the son of Prasappâla, built new temple of the prosperous Udalesvara, and Kumârapâlesvara, for the sake of getting children. [From मंडेल..... गोडी० and from उदीजात्यां ..... to the end, unintelligible.]

No. 57.

In the year 1346 of Vikrama, in the month of Ashâdha, bright fortnight, 7th day, Sunday [चावडा unintelligible] the Thakura Vanarama, the Thakura Kâtahule, [broken]...the Thakura Bhaharava.....the Thakura Lharadava, the son of Kâdhavâla; his son, the Thakura Mahipâla, ... the Thakura Ketavaha [all broken in the middle.]

No. 58.

You represent the gaudy show of the twilight ornaments of the fiery lord of Chandî [Parvati], [the words पादन्यासभूवि unconnected]. May the sounds of bells, which cause all the quarters to tremble, protect you. (1)

Oh best of Lingarâjâs, everywhere there are lingâs made of stones, silver, gold and jewels [दशतनामृतं unintelligible]. (2) Salutation to you, oh divine Achales'vara [lit., the best of mountains]. [The epithets in this stanza are quite unconnected]. (3)

On the great mountain Abu, at the time when there was the victorious reign of Sarveswara, the great royal sage, exalter of his own family, destroyer of the pride of Cupid, skilled in pleasing [the people], a great devotee of S'iva, and a great warrior at the feet of Achales'wara; and while there was the victorious rule of Vejasinha, who was endowed with thousands of favours, to whom Brahma was manifest after great efforts, and who was a great devotee of S'iva in Chandrâvati decorated with the palaces of all kings; the young king Lenurâja, who was a light to the prosperous family of the Vapakâs, who was a wild fire to the trees of his enemies, a good preceptor to introduce the wives of his enemies into the initiatory rites of misery, a new kalpa plant in the age of Kali, and who was

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devoted to the contemplation of S'iva, that Renurâja, Mokalagahilo, the son of Bapyâ, Sasyakhelâ (?), Lingâra, the brother of the Thakura Kenmora Suhara and S'ikala, the son of Dentima, constructed a large gate (उत्तोरं); [पावधां गोहिलोवमोकल unintelligible]. The foundation ceremony was performed by the grace of S'ri Achales'wara in the year 1387 of Vikrama, in the month of Mâgha, 3rd day, Friday, in the lunar mansion S'atabhishâ, the moon being on the zodiac sign, the water-bearer. May good attend! [From वाइवइ to स्वस्ती unintelligible.]

No. 59.

May good attend! May the three-eyed god (S'iva), who bears on his head the crescent of the moon, whose throat is as black as the clouds on the day of the final destruction, and who, to root out the conception as to the difference [between S'iva and Vishnu] of men destitute of the mental eyes of knowledge, gave up his own half [form] and also that of the enemy of Mura [Vishnu], and who assumed instead a form in which both are combined, protect you.

The city of Avanti, a seat of rich men, purifying all by the good conduct of the Brahims, who follow the path enjoined by the S'ruti, delighting by the perfumes of young men rendered merry by love, and protecting this world by the canopy in the shape of the kings of the solar race (?) [a word unintelligible] prospers (?). In this city there flourished a devotee, the preceptor in the hermitage of Chandikâ, who acquired learning and penitential merit in the monastery named Nâitana, who was of patient mind, the glory of the family of *Chapala*, the follower of the path of Nirvâna [absolution], who possessed brilliancy, and who was always devoted to the worship of the lord of Chandî [Pârvatî] with a concentrated mind. (3)

There was a pupil of this sage named Vâkalarâs'i, a sage and a great devotee, who was a mine of thoughtfulness, learning, and humility, whose devotion for his preceptor was great, and who was not addicted to any vice. (4) Of him was born the sage Jyeshthajarâsi. From him again descended, one person intervening, the sage Yâges'vararâs'i, whose mind was tranquil, who was a great devotee, and whose soul was given up to the worship of the three-eyed god [S'iva]. (5)

Of him was born the prosperous sage Maunirâs'i, to whom both the worlds were as manifest as the lord of the day [sun], and who alone was skilful in destroying the darkness of anger. Then flourished his pupil, the glorious [lit., ever successful] Yâges'vari who was like Sulis'varî [Pârvatî, wife of S'iva] because of her calmness, forgiveness, and compassion, &c. (6) Of her was born the pupil Durvâsârâs'i, who was like the Durvâsas amongst sages by his austerities and brilliancy (7).

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Of him was born Kedârarâs'i, whose fame was spread in all the quarters by his numerous deeds, and who was like the lord of the night [moon] or a collection of lotuses, and who was the best [lit., the spot on the forehead] of the sages belonging to the spotless family of Chapala. (8)

By him was repaired the decayed temple of Kotes'vara, respected [lit., preceptor] even by the lord of heavens, who out of faith prepared a large canopy in the whole of Kanakhala, and who constructed a big fort with very lofty walls which was, as it were, the huge chariot of the lord of the day in the heavens (?), and a noose to scare away the bird of the Kali age, viz., a fickle mind (?) (9), who also repaired the temple of the lord of men, which is the very image of his fresh fame, and who built in front of Kanakhala Nâtha two new and large temples of S'iva. (10)

Whose sister Mokshes'varî, peaceful in mind and devoted to the vow of celibacy, built here a very beautiful temple of S'iva. (11)

He [Kedârarâs'i] whose fame was in the performance of great sacrifices, already spread constructed a row of pillars made of transparent stones in the temple of S'iva in Kanakhala—pillars which were, as it were, the images of Yûpâs [sacrificial posts] in the mandap (?). (12) As long as the elephantlike mountain bears with ease Nandivarahana (?) on its back so long may his fame give delight to all. (13)

As long as a cow gives milk, as long as the earth yields corn of various kinds, as long as the tortoise under disguise holds on its back the earth, as long as here are the sun and the moon, as long as there is the poem of the first great poet [Vâlmiki], and as long as there live the words of Vyasa, may this panegyric composed by Lâkshmîdhara last. (14) In the year 1295 of Vikrama, in the month of Vaisâkha, bright fortnight, 15th day, Tuesday while the victorious and prosperous reign of the illustrious Bhimadeva, the king of kings, a great warrior, and the extirpator of the family of Chanlukyâs was going on; while the five families of the great master of the seal and minister, the respected Thâkura Bhû, and others were at enmity [with one another]; while the prosperous Dhâravarsha, the lord of Chandrâvatî, who was to the minor chiefs what S'iva is to the gods and the possessor of the one royal chatra, was protecting this earth; and while the prosperous Prahlâdana, the best of all the princes, well versed in all the arts, and a supporting pillar to the six Dars'anâs, was the heir apparent, this work of fame was accomplished by Kedarârâs'i [some words unintelligible].

No. 60.

In the year 1875 of Vikrama, in the S'aka 1740, in the month of Mâgha, the best of all the months, 5th day, Saturday, the building work of the temple

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of the great sage Vâsishtha was commenced. In the prosperous town of Sûrohî the temple of the great Vâsishtha was repaired at the orders of the great king Savakarji Gumansingji, the Gomatî kund was made, an inn was erected, the temple of the great Koles'vara was built on the right side in the southern direction, and that of Sutarbhujaji on the left side in the northern direction. Right opposite to this was built the square temple of Pâlaparmârari, and just over the Gomatî kund was founded the temple of Banda Narayana. Alms-giving to all was commenced, and a turret (?) was constructed; the whole expenditure amounted to Rs. 10,000. [The words गेहडो सटाओ unintelligible.] A golden crown weighing 67 tolâs and a golden stringlet weighing 19 tolâs were made. The armlets, a pearl earring studded with jewels, a pearl nose-ring studded with jewels, a nipnâri (?) necklace, nagâs 46 and a crown [नालो पनो १ भारी unintelligible] were also made. A pair of drums was mounted on an elephant. In the year 1874 of Vikrama, in the month of Vaisâkha, bright fortnight, 15th day, the fixing of the images and the accompanying ceremony were performed. [The last two and a half lines unintelligible.]

No. 61.

नमः सृष्टिकर्त्रेनामापांपतायनुभ्यं सर्वजीवन रू
पिणवरूणायनमस्तुभ्यंनमः सुकृतसाक्षिण १
जयतिजगत्त्रयजननी कुंडिलिनीनामतः पराश
क्तिः । सुरनरवंदितचरणावापीरूपात्मनाससतां २
नमामिविश्वकर्मीणंसकलाभीष्टदायकं । कृपातो
यस्यसार्वरुकः कर्तुंकर्मक्षमानराः ३ स्वतिश्री
गुर्जरधरित्र्यां श्रीमदहिम्मदावादनगारपापुत्ता
ॐ श्री श्री श्री महमूदविजयराज्यराज्ञांऽतः। पुरद्वारिस
र्वाधिकारिणीबाई श्रीहरीनाम्नी श्रीनगरादीशान
दिगाश्रितहरिरपुरमध्येचतुर्दिगायतानकतृषा ।
कुलमनुष्यपशुपक्षिवृक्षादिचतुरशीतिलक्षजी
।वापभोगायपरामश्वर प्रीत्यार्थसंवत १५५६ वार्षशा
क १४२१ प्रवर्त्तमानापाषशुदि १३ ।सामवापीकार
यामास ॥ यस्यामगाधामतमानीयराशिमवलो
क्यक्षीरादाकार्णवसमकारादिवसास्वदजांड
।जाद्विजजरायुजपोषणार्थमांचंद्रार्कंस्थिराभू
यात् ॥ तत्रव्ययीकृतद्रव्यसंख्या ३२९००० सर्व
महमूदमहीपालमंत्रिमुख्याप्रतापिनीधर्म्मार्थिनीहरीरा
ख्यावापीमियमचीकरत् ॥ चतुष्पाथ्यचरुन्दारुचतुर्दिग्ज

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न संकुलआचंद्रार्कमियंवापी मधुरापीयतांजाने : । २
दुर्व्याणिपुण्यानरामानशतशश्वज्जनाशयान् । पाद ·
पादश्चसंत्राणिधनिन : संतिाशाभना : । ३ महाधनव्य
यंकृत्वाविश्वोपकृतिंहतावाबाडीश्रीहरीरनाम्नीवा
पीमियमाचीकरत् ॥ ४ वापीनिर्माणऽधिकारीपरामेश्वराङ्ग
पालकमलिकश्री बिहामद । तथागजधरावश्यसूत्रवीरात
थाङ्गाकरसू० ादवाश्रीगिरणामहंसायाआतथामहंचीरा

Translation.

Salutation to the author of the whole creation ; to you, O lord of waters ; to you, O Varuna, whose form is made up of everything living ; and to him who is a witness to good actions. (1)

A great power by name Kundalinî, a mother to the three worlds, whose feet are adored by gods, and men prospers for ever as a well. (2)

I salute Vis'vakarmâ, the giver of all good things, by whose grace all men are enabled to undertake actions. (3)

In the prosperous district of Gujarat, in the town of Ahmadabad [*a word unintelligible*], during the victorious reign of the illustrious Mahmûd, a female official named Harîra, possessing full authority at the door of the king's private apartments, constructed in the town of Harîra, on the north-east of the town of Srinagara, a WELL, for the propitiation of the great God and for the enjoyment of the 84 lakhs of created beings, men, beasts, birds, trees and others, coming from the four quarters, pressed with thirst, in the year 1556 of Vikrama and in 1421 of S'aka, in the month of Pausha, bright fortnight, 13th day, Monday.

May that WELL, appearing in form like the milky ocean at the sight of the bottomless waters in it, last as long as the sun and moon for the protection of the sweat-born, the oviparous, the viviparous, and all kinds of vegetable plants.

The money expended here amounts to 3,29,000. The heroic and religious Harîra, the principal minister of the king Mahmûd, constructed herself this well.

May the honey (*water*) of this well be drunk by the people as long as the sun and moon endure where the four roads meet by men coming from the four quarters [*a word or two unintelligible*]. (2)

In every place there are good and wealthy men. [The rest unintelligible.] (3)

Having spent a great amount of wealth, the prosperous Harira constructed this well for the sake of benefiting the world. (4)

The following persons were entrusted with the building of this well, viz. Malika Bihâmada, the obedient servant of the great king ; *Vîra*, a Vais'ya, and

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superintendent of elephants [*a word unintelligible*]; the commending Devâ, the prosperous Girna, the great Sâyâa, and the great Vîra (?)

No. 62.

In the year 133 of Vikrama, in the year 68 (?) in Uttarâyan, in the summer season, in the month of Vais'âkha, bright fortnight, 10th day, Friday, in the lunar mansion Uttarâ, in the Yaga Harshna, in the Taitira (?) Karana, the prosperous Vâdhavâ Deva, the son of the great and illustrious king Vanarâja [मेाघतधेधांघ a word unintelligible] together with the prosperous Haridâsa Vûgharâna, and a Thâkura, the son of Bhosh Bâî Is'âni [some words विश्रुतठायकड unintelligible] in the family of Nîhavasa.

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No. 6] Archæological Survey of Western India.

NOTES

ON THE

ANTIQUITIES OF THE TALUKAS OF PARNER, SANGAMNER, ANKOLE, AND KOPARGAUM,

FORMING THE CHARGE OF THE

SECOND ASSISTANT COLLECTOR, AHMADNAGAR,

By W. F. SINCLAIR, Bo. C.S.;

WITH REVISED LISTS OF REMAINS IN THE AHMADNAGAR, NASIK, PUNA, THANA, AND KALADGI ZILLAS,

By J. BURGESS, F.R.G.S., M.R.A.S., &c.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT.

Bombay:
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FORMING THE CHARGE OF THE

SECOND ASSISTANT COLLECTOR, AHMADNAGAR.

I follow the classification laid down by Mr. Burgess in para. 5 of his memorandum dated 18th December 1875; but I would remark that it is convenient to separate his 3rd class—"Rude and Sculptured Monuments"—into two heads, as follows:—

(*a*.)—Those as to which we can only form conjectures; and

(*b*.)—Those which internal or external evidence allows us to assign to some given period, and to credit with more or less probability to architects of whom we have some knowledge, derived from other sources.

And I shall dispose of head (*a*), briefly, by remarking that, to the best of my knowledge, it is unrepresented in the talukas in question, unless a mound west of Mouje Kokamthân, Taluka Kopargaum, and one south of the road, about half way between Kokamthân and Sûd, be barrows; which I doubt. The top of the former has at one period been occupied by a temple of Mahâdeva, and there are still lying near it a large linga and nandi, now neglected. Head (*b*) will be treated of in its regular place.

2. Class I—"Buddhist Remains" is unrepresented; unless, perhaps, by Cave No. 2 at Harichandragarh, of which a lithograph was published in the *Indian Antiquary* for March 1876.

Under Class II—"Brâhmanical and Jaina Cave Temples," we have caves at

(*a*) Harichandragarh hill fort, Mouje Panchnai, Taluka Ankole.

(*b*) The hill of Mahâkâlî, Mouje Ekdare, in the same taluka.

(*c*) The hill of Dhokes'wara in Mouje Dhoke, near Tâklî, Taluka Pârner.

(*d*) The glen of Wadhgaum Daryâ, near Kânhûr, in the same taluka.

3. The mountain of Harichandragarh, 20 miles S.-W. from Ankole to a horseman, and about 26 to laden cattle, is the culminating point of the water-shed of the Bhimâ and Godâvarî drainage systems. Colonel Sykes, in the atlas attached to the Geological Papers of Western

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India, gives its height at 3,894 feet; the Trigonometrical Survey, I understand, say 4,700 feet—a difference which may, perhaps, be accounted for by supposing Colonel Sykes' observations to have been taken at the camping-place by the caves, far below the actual summit. The top of the mountain must, for want of a better word, be called a plateau, though presenting extreme inequalities. It is about 3 miles in diameter in every direction, and the caves are pretty nearly in the centre. There are two groups. Those of the upper range are cut into a low curving scarp of trap-rock facing generally north-east, in the following order, beginning from the east :—

No. 1.—A dharmsâlâ, with bench all round.

No. 2.—"The house," so called because European visitors generally put up in it. This is of the usual vihârâ form. It has a veranda supported on two stout square pillars and two pilasters, ornamented only with bands, and having capitals composed of thin slab-like members. This veranda opens at each end into a cell, and has also a well at the east end. Behind it is a large hall with three cells, lighted by the door and by two embrasure-like windows.

Nos. 3 and 4.—A large double cave, apparently residential with a partition on which is a life-size figure of Ganpati.

No. 5.—A large double cell.

No. 6.—A dharmsâlâ, with bench, inner room, and well.

No. 7 is similar, though not exactly on the same plan as No. 6, with which it communicates by a window.

No. 8.—A double cell with a bench, upon the front of which are carved a few figures and ornaments in relief, including a sort of diamond or lozenge-shaped flower found in the decorations of temples, but not usually, I think, in caves.

No. 9.—Is the same, with a well.

The last two or three are much ruined, a vein of soft red stone cropping out here.

A little below this row of caves is a large Hemad-panti "*barao*" or reservoir with steps, along the southern side of which is a row of little niches or shrines, some still occupied by images. This is surrounded by small temples and thadkis or cenotaphs, some of which show a return to first principles in their resemblance to kist-vaens, being constructed of 3 or 4 upright slabs, with one laid over the top. Below the reservoir is a small temple in a pit, half cave half building, consisting merely of a cell with a shrine at each side, one of which contains the socket of a departed linga. Below it again is a deep hollow or pit, formed by cutting away the rock at the head of a ravine, so as to leave a small level space, in the centre of which rises a structural temple with spire. It has a very ancient appearance, probably contributed to by the tremendous rainfall of these highlands, but is also remarkable for its plan. There is no mandap; the shrine is under the tall spire, which is of the "Northern" form, and the linga within is worshipped from any one of four doors with porches. Another shrine, containing the image of some goddess, is

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half built, half hewn, in the south-east corner of the pit, and the western side is occupied by caves used as dharmsâlâs, two or three in number, as you like to count them, for they are much mixed up together.

About 50 yards down the ravine is the best cave in the place, a great cistern about 40 feet square, the centre of which is occupied by a huge linga surrounded by four pillars (or the remains of them); something resembling in pattern those of the chief cave at Elephanta, but much more slender. The worshippers swim and wade round this, splashing it. There is a good *relievo* to the left, and a small chamber above the water.

The following conjectures upon the age and origin of these caves must be taken for what they are worth. Cave No. 2 is the oldest looking of the lot, and either is an actual Buddhist vihârâ, the work of some offshoot from the great monastic centre at Junnar (about 25 miles off by road), or else was hewn in times when the influence of Buddhist art was still strong, though the religion itself was on the wane. I incline to the latter belief. The small dharmsâlâ, No. 1, is probably contemporary with it; and the other caves in this range are shown, I think, to be later by their irregular form and inferior style. Nos. 8 and 9 must be the last, for their inferior position in the faulty rock would never have been taken up while the better sites of the more easterly caves remained unoccupied. The ornaments in No. 8, corresponding to those upon the structural temple below, seem to indicate that this small cave and the temple were contemporary, but it is possible that they are not integral. This, however, can hardly have been the case with the large figure of Ganpati in No. 2; which, being in high relief, is probably coeval with the cave, and fixes, I think, the religion of the excavator as Saiva.

My former notes upon these caves, though published in the *Antiquary* of January last, were written as long ago as July 1875; and although I noticed in them the peculiar ground-plan of the structural temple, I expressed no doubt of its having always been what it is now, a place of Saiva worship. I have, however, since then been able to compare with it the Indrasabha Cave at Elora, which is undoubtedly Jaina; and was struck by finding there a shrine of the same plan occupying exactly the same position as this in an excavated court, and containing "a square block bearing on each side a long-armed curly-headed Tirthânkara"—an arrangement so general with the Jainas that I have borrowed the words in inverted commas from a description of a Jaina column in South Kanara*. The Elora shrine is, indeed, monolithic and Dravidian; but as regards the first character it is, like the great Kailâsa, not a cave but a temple cut *in situ*, both interior and exterior, a form which necessarily implies the existence of structural models; and although the Harichandragarh Temple is northern, I shall show, further on, some reason for ascribing to the Jaina sect and 12th or 13th century a structural building in that style. Dr. Wilson dates the cave at Elora, A.D. 1234, on the faith of an original inscription†; Mr. Fergusson refers it to before A.D. 750 (*I. and E. Arch.* p. 262). Whichever be right, I am inclined to consider

* By Mr. Walhouse, late M.C.S., *Indian Antiquary*, Vol. V., p. 39.

† *J.B.B. R.A.S.*, January 1853. This inscription, however, is not on the Indrasabha cave-temple, but on the colossal image of Pars'vanâth on the other side of the hill.—J.B. Dr. Wilson inserted in his first Memoir on "Ancient Remains of Western India" an inaccurate description of the Harichandragarh caves and temples, and concluded that they were "probably Brahmanical" (*Ibid.*, January 1850).

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this temple, and the two caves associated with it, as contemporary with the Indra-Sabha. They would not, however, necessarily be Jaina; for the linga is worshipped in a rock shrine of the same ground-plan at Elephanta and Elora. The upper range of caves must be generally older, and the linga cave, from its position, I should place last of all. If this be correct, it must have been one of the very last caves of any size or character excavated in India. There are some scratches of letters upon the outside of the temple enclosure and upon the front pillars of the dharmsâlâ cave attached to the temple, and of the linga cave; but they do not appear very ancient, and I was not able to stamp, copy, or decipher them for want of time.

The caves of Mahâkâlî are reported as two small cells. I have not seen them.

The caves of Wadhgaum Daryâ and Dhokes'wara are in the same range as Harichandragarh. The former are natural hollows under a cliff by a waterfall, spoiled by bad modern masonry. There are a few coarse sculptures on the rock and on detached stones, but no architectural interest attaches to the place; even modern Hinduism, however, has failed to destroy the wild beauty of the little glen.

The caves of Dhokes'wara are on the east side of one of two rugged hills rising from a stony plateau. The largest is 20 yards deep and 15 wide, the front open and supported by two massive square pillars and two pilasters; a little inside of these another similar row supports a great architrave running right across the temple; and within this, again, is the shrine, hollowed out of a rectangular block left standing from floor to roof, and surrounded by a dark passage.

The chief object of worship is a mean little linga in the central shrine; but there is another to the right of it (as you enter), faced by a large nandi carved *in situ* on the same side; and nearer the light, in a sort of chapel, is a four-armed figure grasping several weapons. One is a live cobra; another, perhaps, the *damru* or drum; the others indistinguishable. This figure is worshipped under the name of Kâl Bhairava. Of several cobras about him some seem to have been cut comparatively recently. Opposite him are eight ladies called Ashta Mâtra (one, has the head of a pig, varâhî,); accompanied by Bhringi and Ganpati. They appear in the Dhumar Lena and elsewhere at Elora, and in the chapel in the east wing of the great cave at Elephanta. Besides, there are giant dwarpâls, *Sita* attended by elephants (on the central architrave), and a multitude of other figures—some cut *in situ*, others on detached or even imported stones, and evidently of various ages up to the present. The lesser cave is a triple cell; the inner part separated from the outer by a dwarf partition without gap or doorway. It is approached by a risky stair in the rock; south of the big cave, between them, is a large cistern full of good water. There is no inscription, except an unimportant one in modern Marâṭhi on a small *thaḍki* outside the big cave. I should be inclined to ascribe this cave to the latter part of the 8th century A.D.*

The funeral monuments show a pretty unbroken succession from an unknown, but very early, period to the present day, and are very numerous, occur-

* A ground-plan of this cave has been furnished to the Archæological Surveyor.

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ring in almost every village. The oldest form, I think, is an upright slab carved on one face, which is generally divided into 3 or 4 compartments. The uppermost almost invariably represents the worship of the linga; the next below it generally the presentation of (I presume) the deceased to one sitting on a throne. This I take to represent his judgment by Yama. The lower compartments generally contain battle-pieces, in which chariots and even elephants sometimes appear. Not unfrequently the lowest compartment represents horned cattle standing over a prostrate man. One of this class outside the Nagar Gate of Kasbâ Pârner is said to record the end of a Râkshasa, who tried to steal kine and was slain by them. I supposed it to be the monument of a man accidentally killed by cattle, but found the subject commoner than such a fate can ever have been. This class of monuments occasionally bears in relief over the figured compartments the representation of a building apparently Dravidian in style, and may, therefore, be presumed to have continued in vogue until such structural buildings were common. In a few there is but one compartment; one such at Chincholi, Taluka Pârner, bears a fine nâga with his tail tied in a true-love knot.

In a few places there are square monolithic pillars carved similarly to the slabs. Neither of these forms are now commonly used, nor are they even attributed to the ancestors of existing families; but both are still commonly erected in Khandesh, where, however, the sculptures differ, the linga worship and judgment of Yama being there uncommon, while the representation of death by a tiger or snake is very frequent.* The general absence of these subjects in the monuments of the plain part of Ahmadnagar may be taken to indicate that this district has always been, as now, an open country little troubled with such vermin. Another form is a sort of truncated obelisk, or long pyramid surmounted by a globular finial. This I take to be more modern, as the finial, instead of following Dravidian forms, occasionally shows traces of Musalman influence; and in a few cases tradition ascribes monuments of this sort to the ancestors of the present inhabitants. Some even of these, however, must be very ancient, especially one which is held sacred at Talegaum Male, Taluka Kopargaum, as an image of Shanî (the planet Saturn).

A still later form, I think, is that resembling a kistvaen, already alluded to (*supra*. p. 2), but it has now to a great extent passed out of use, and the usual modern cenotaph is a "thaḍkî" or altar-like platform. This supports sometimes a stand for the sacred basil (tulsi-vrindâwan), sometimes "two poor feet" (padma). These feet, it is to be remarked, are not foot-prints, but always more or less in relief, sometimes enough so to represent pretty accurately the supporters of the deceased. Others again bear the linga, with or without the bull kneeling before it, or a small carving in relief of the deceased. These representations are sometimes uncovered, sometimes protected from rain by a little shrine or by a canopy (chattri) covering the whole monument. An instance of the latter is the thaḍkî of the famous Raghunâth Rao Bhât (Râghoba Dâdâ), the father of the last Peshwa, whose ashes lie at Hinganî, 3 miles up the Gangâ from Kopargaum. Another is at Brahmanwâdî in Ankole, on the spot where a daughter-in-law of the celebrated Bâpu Gokhle committed satî on hearing of her husband's death shortly after the battle of Koregaum. In this instance her *feet* are represented

* *Vide* my paper upon *Stone and Wooden Monuments* in Western Khandesh.—*Indian Antiquary*, Vol. II., p. 299 *et. seq.*

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on the monument, contrary to the usual practice of commemorating satîs and strâgâs by a carving of a *hand* and arm. I know of no other exception to this rule anywhere, and only of two other satî monuments in these talukas, one at Supe on the Poona Road and one at Shiroli on the Kukrî, near Nighoj. Both are sufficiently old for the names of the martyrs to be clean forgotten, but I should not consider either to date from before the Musalman domination.

The scarcity of these monuments shows that the practice of satî can never have been common here. The Marâṭha custom of re-marriage by Mohtur or Pât is a sufficient safeguard against it in that caste, the strongest in the district; and their example would insensibly influence the rest, even those who do not re-marry.

Two other exceptional monuments of this class deserve record. They are rude obelisks about 7 feet high, in the pass known as Hanmant Naik's Bâri, between Sangamner and Pimpalgaum Depa, on the Poona-Násik Road. The larger is believed to cover the remains of Hanmant Naik himself, a Bhîl who is said to have fallen here in fight with the troops of one of the earlier Peshwas. The other is nameless; probably belongs to some other Bhîl Naik. Tombs of other Bhîls have been erected here at various periods since Hanmant Naik's death; and not only do this race hold the spot sacred and honour it by a yearly "square drink," but even Marâṭhas believe in the Naik's power to heal broken legs and arms if propitiated by an offering of a model of the broken limb in Bel wood. The same power is attributed to other departed worthies; I have seen similar offerings on many monuments both above and below ghât. Both have masonry plinths.

The indications of date and style are so vague, and my own experience so limited, that I find it impossible to divide the ancient structural Hindu and Jaina remains into Mr. Burgess's 4th, 5th, and 6th classes, with any degree of confidence, and shall, therefore, take them all together, noting at the end my conjectures as to their dates. They are, however, divisible into temples and "*baraos*," that is, great wells or reservoirs; and the temples may be divided unmistakeably into two classes, in one of which the maṇḍap roof consists of nine small domes supported on the walls and on four large central pillars. This is not to be confounded with the structure of the famous temple of Ambarnâth in the Kalyân Taluka of Ṭhâṇâ, where the roofs surrounding the central dome rather "lean to" on it, presenting somewhat the section of a tea-cup inside a slop-bowl, both inverted. In the Ahmadnagar temples of this class each dome is distinct and perfect in itself.

In the second class of temples there is but one dome, springing direct from the walls. I think I am justified in assuming that the former is the more ancient style of the two.

The oldest-looking temple which remains in anything like its original form is one of Mahâdeva Tryambakes'wara, or Sangames'wara, at the junction of two small nalas by the usual camping-place west of Kasbâ Pârner. The ground-plan is the normal double-broken diamond or square; not very much facetted, there being only three superior re-entering angles on the front sides of the maṇḍap and one lesser similar angle near the front porch. There have been three porches, as usual. All of them are now in ruins, the front one least so. Its door strongly resembles the inner door of Temple No. II, Belgaum, but has not the

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pierced flanking panels. The pillars are more in the style of No. I, Belgaum.* Four large pillars, with the help of the walls and surviving pilasters, support the roof, composed of 9 small rough domes. This would appear to have been the original plan; but the whole roof has been destroyed, (tradition says by the first Musalmen invaders,) and restored from a height of about 9 feet above the ground. This is shown by the use of mortar in the restored portion and by the inverted position of some of its decorations. The lower, or ancient, part is of dry stonework in receding embedded courses of very large blocks, and the linga enshrined in a deep pit.

The whole exterior is covered with a decoration derived, I think, from Buddhist forms, and representing, in low relief, sometimes an arch, sometimes a dome (the chaitya and dahgop). This is observable also in a large "*barao*" now attached to a modern mosque east of the town of Pârner (which has probably usurped the site of a temple), and in the remains of a small temple between the town and river at Palshi in the same taluka. I have since observed it on many ruins in Kaládgi, especially in the tank at Almela. The roof has been destroyed, but a few fragments of cornice seem to indicate that it was Dravidian in style; it is certain that this sort of roof was at some period prevalent in the neighbourhood, from its frequent representation on monumental stones and the niches of wells; *e.g.*, in that of Malai Devi at Nighoj, 10 miles S.-W. of Pârner. The pillars of this temple closely resemble the two shown in the front of the temple figured in Plate I. of Mr. Burgess's Report for 1874.

The nandi in front of the principal entrance now rests at the bottom of a pit lined with modern (*i.e.*, stone and mortar) masonry, and partly covered by a rough dome constructed of the debris of the porch, and, perhaps, of a destroyed pavilion. On this rests a stone representing apparently an inverted bunch of grapes, which the people call a linga, but do not worship. I suspect it to have been a finial of the pavilion or of one of the porches. A photograph taken for me by Mr. Narsu Hari, of Ahmadnagar, represents the front of the maṇḍap.

Pârner must have contained many other temples besides this one, as the town is full of fragments. Several slender pillars of a broken square section have been built into a small modern temple in the middle of the place, which is, however, chiefly now admired as possessing a relief, in moulded clay coloured and gilt, of Chandikâ Devi in strife with the buffalo demon, the work of a local artist, a patel of the village of Renawadi. Under a pipal tree before this temple are several fragments of sculpture, among which are a huge gargoyle in the form of a monster's head; and a great stone rânjana or vase, the superior and inferior portions of which have been hewn separately and afterwards fitted together. It is of the still popular form of an egg truncated at both ends, and is $4\frac{1}{2}$ feet both in height and in external diameter. It is very rough; its simple ornamentation does not correspond with that of any of the other remains; and it might have been made at any period by the stone-cutters who hew out oil-presses.

On the other hand, I have not known of any such vessel being so made in my own experience; but the lower half of one exactly similar lies among the ruins of a long-deserted temple, apparently not later in date than the 13th century, which lies on the left of the Kânhûr Road, 4 miles from Pârner. The upper

* *Vide* Archæological Report for Western India, 1874, Plates II., V.

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half of another appears in the foreground of Plate IX. of Mr. Burgess's Report for 1874, representing a very ancient temple at Konûr in the Belgaum District.

The only information available about the Pârner vase, which is not now put to any use, is, that it was discovered in a Brahman's stackyard east of the town and removed to its present position by a former Mámledár of Pârner.

Another temple of the 9-domed class is that of Siddhes'war at Kasbâ Ankole in the taluka of the same name. It has been described by Dr. Wilson (from Dr. Gibson's notes) in his memoir above quoted (p. 3, note), and was by him conjectured to be Buddhist, and coeval with the caves. At present it is devoted to the worship of the linga; but from the sculptures I should think that it had originally been a temple of Vishnu; the more so, as the linga shrine is not a pit but on the general floor level. The images over the door lintels of the shrine, which might guide us in this matter, are unfortunately defaced beyond recognition, and the front porch has been restored in a bastard Saracenic style, within living memory. A pillar belonging to it, with a long Sanskrit inscription, was thrown down at this time, and so ill-used that it is now barely traceable, and quite beyond the power of transcription or estampage. I had it removed to the kutcherry, in the hope of a stray scholar passing that way. Dr. Bhau Daji, as usual, had a copy taken when the pillar had suffered less; and this, if attainable, may throw some light on the subject. The roof of this temple is entirely gone, and replaced by a chunam pie in the usual style of Hindu restorations. The plinth and half the walls remain buried in the silt of the Prawarâ, under which the whole building is said to have been buried till accidentally discovered by a ploughman about 100 years ago. What is visible, however, is exceedingly rich; and when complete I should think that it must have closely resembled the temple at Udaipur in Bhopal, figured by Mr. Fergusson (*Ind. and East. Architecture*, p. 257). It has, however, one peculiar feature: a small domed porch opening into the shrine from behind, such as occurs in some Chalukyan temples. Certainly it is not earlier than the 11th century, and cannot have been coeval with any cave, according to the chronology received since the publication of the Bâdâmi inscription of Mangalis'a. It should, however, be remembered that Dr. Wilson believed the excavation of caves to have gone on up nearly to the Musalman conquest of the Dekhan. This event must have preceded the submergence of our temple in the mud; for some of the sculptures have passed under the iconoclast's hammer. Whatever divinity occupied the shrine, fell under the same visitation; for the present linga is admittedly a part of the restoration.

Several other temples are reported in the Ankole Taluka. That associated with the caves of Harichandragarh I have noticed in that connection, and I have not myself seen anything else but foundations and fragments. Among these the debris of a temple of Nârâyaṇes'war, at Kothul-Mukunji on the Mulâ, merit notice for the beauty of some of the sculpture. Another temple in the same place has been restored from the foundation, and is the only blot upon a beautiful river scene, of which doubtless in its original form it was a principal ornament.

At Kasre, Taluka Kopargaum, there is an ugly mean temple of Bhairava beside a nala. It has "Hemadpanti" foundations, probably one of the oldest pieces of *built* stone-work in the district, as the ground-plan, a rectangular

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maṇḍap with a shrine forming a very slightly broken square, is exceedingly archaic. Half-plan (the foundation being symmetrical) has been furnished to the Archæological Surveyor.

There are also in Kopargaum two temples of my second class, having maṇḍaps composed in each of a single dome springing from the walls, and both of great beauty and in fair preservation. The first is at Kokamthân, 4 miles down the Godavery from Kopargaum. It is of the normal double—diamond ground—plan, most intricately facetted and elaborately ornamented. The spire over the shrine is of brick and mortar, evidently a restoration; but upon comparison with the rest of the building, which is, of course, of dry stone, it seems likely that it was an intelligent one, agreeing very closely with the little ornamental buttresses outside the shrine, as these (we may safely calculate) did with the original stone *sikrâ*. It is certainly very old; the bricks are such as are never made now in the Dekhan.

The main beauty of the building is the dome of the maṇḍap, which closely resembles that of Temple No. II. in the fort at Belgaum, figured in the Archæological Report for Western India, 1874. Writing from memory, I think the diameter is 19 feet. Though this is astylar, two porches, occupying the angle of the maṇḍap opposite the shrine, and that to the west of it, have domes supported on pillars, but decorated internally with the same wealth of carving. The fourth angle is occupied by a square transept apparently not integral to the building, but very curious. It is composed of rectangular panels of stone carved in patterns I have never seen elsewhere. The likest thing I know to them is the geometric pattern on the great tope at Sarnâth near Benares, figured by Mr. Fergusson.*

This shrine is now occupied by a goddess, who has either no name, or one which her votaries are afraid to pronounce, but who is still more remarkable for her power to cure the itch. The main shrine is occupied by the linga, which I think to be an intruder, for reasons which I shall show hereafter. There have apparently been several smaller temples within the court, of which the wall is still traceable, but they were destroyed by the great flood of 1872.

At Kumbhâri, about as far up-stream from Kopargaum as Kokamthân is down the river, and upon the same (the right) bank, is a temple possessing a maṇḍap of the same class, as beautiful, and a little larger, being, as well as I can remember, 21 feet in diameter. The ground-plan is the same; and here also two pillared porches have domes which are miniatures of that of the astylar maṇḍap. The temple, however, is much more plain and massive externally than that of Kokamthân; and the transept, which here occupies the western corner of the maṇḍap, is in this case undoubtedly integral. It at present contains the linga. The main shrine holds an âsana or throne, an ornamental figure on which is worshipped as Lakshmi. A number of niches around the exterior evidently once held figures which have disappeared, as has the roof, though enough cornices remain to impress me with the idea that it was of a modified Dravidian form, a style which was certainly well known here about the time these temples were built, as it appears on the niches of a "*barao*" at Ranjangaon Deshmukhachê, 10 miles off, the other ornamentation of which is the same as that of these temples.

* History of Indian and Eastern Architecture, page 68.

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I think that I cannot be very far wrong in ascribing both temples and the "*barao*" to the latter end of the 12th or beginning of the 13th century—a little later, perhaps, than the temple at Ankole, and certainly than that at Pârner and the foundation at Kasre. At the time I first described them (*I. Ant.* January 1875) I did not like to hazard a strong opinion as to the faith of the architects; but I have now no doubt that they were Jainas, upon the following evidence, which I have since been able to test, viz:—(1) The occurrence in the Kumbhâri temple of a Jaina âsana. (2) The presence of a figure which I am now sure of as a Jina upon lintels at Kokamthân, and of sitting ascetic figures among the ornaments outside the temple. If they were figures of S'iva as Mahâyogi, or of Vishṇu, there would be other S'aiva or Vaishṇava figures not far off, which there are not. (3) The resemblance of some brackets in the Kokamthân shrine to those in a shrine of (I think) Rishâbhnâth at Elora. (4) Some of the lintel figures at Kumbhâri are hewn out; others are Gaṇapatis, but look as if they had been "strangely metamorphosed." (5) The shrines level with the rest of the temple. (6) The association of undoubted Jaina images with similar remains at Lassûr in the Nizam's territory; and (7) the Jaina character of the domed maṇḍaps; though I do not attach so much importance to this, since at Lonâḍ, in the North Konkan, I found a similar astylar dome associated with a depressed linga shrine which may have been integral.

As I have mentioned Lassûr, though it does not come within the local scope of this paper, I may add that it is a small market town lying on the right bank of the Shivna River, about 16 miles south-west of Elora. Opposite the town, tradition says, was a temple of a thousand pillars destroyed by the earliest Musalman invaders. I would not take such a legend *au pied de la lettre* here, as one might farther south; for there is, I think, no evidence that the Dravidians ever brought that feature of their architecture so far north. But that there must have been a great temple or group of temples on this spot, is proved by the pillars, cornices, lintels, and fragments of every sort which have been used up in the now ruined Muhammadan fort, in mosques, gateways, and private buildings. The only fragment of a roof which remains *in situ* is, curiously enough, in the very centre of the fort, and now holds a dirty *grâm dewata*. I found no Hindu inscriptions, but several small figures of tirthânkaras.

I have now got as far as my memory and memoranda will carry me, and have left much untouched for future inquirers. Almost every village in the four talukas of which these rough notes treat, has remains; some probably as perfect as those I have described, others mere fragments, but still worthy of study; and if plague, pestilence, and famine would leave me any leisure, a comparison of the remains in Nagar with those which are even more plentiful in the district where I write (Kaládgi), would be well worth making; the more so as the latter are illuminated by numerous inscriptions, the dearth of which constitutes a great difficulty in the Northern Dekhan. And I have no reason to suppose that the eastern talukas of Ahmadnagar are any poorer, except in caves, than those of which I had the good fortune to be in charge and which I shall long regret.

W. F. SINCLAIR.

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Additional Note on the antiquities of Pârner.

There is an old temple of (Mahádev) Nâgnâth in the town of Pârner, a little way off in the east of the Nagar Gate of the town. In the compound of this temple there is a large *barao* or well containing a stone inscribed in Sanskrit. A photograph of this inscription has been taken for me by Mr. Narsu Hari, of Nagar, but I have not yet been able to decipher it. I have, however, deciphered the letters of the inscription which give its date. The date given is पंचदशाधिक दशशतं, that is Shak 1015, or 1093 A.D. The current Shak year is 1799, and the year A.D. is 1877, so that the well is now 784 years old. This fact leads to conjecture that the temple of Nâgnâth, to which the well is attached, must be as old as the well itself, or a few years older than that. Wells attached to temples, houses, &c., are generally built after their main buildings are finished. This well seems to be intended for the use of the public, as well as for watering a little garden (of which there is a site now) for flowers required for the worship of the god. It has steps on two sides and remains on the top of the chunam work made for the मोट or bucket to draw water from.

The above date will help the inquirers of antiquity in determining the age of the buildings of similar construction and that of the Sanskrit inscriptions of similar character.

SHRI KRISHNA SHASTRI TALEKAR.

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MEMORANDUM.

To the "Provisional Lists of Remains in the Bombay Presidency" (No. 4 of the issues of the *Archæological Survey*) circulated by Government, 18th January 1876, was attached a letter to the Chief Secretary, pointing out that, in order to carry out the instructions of the Government of India, there referred to, it was "necessary to obtain full statistics of the architectural and historical monuments in the different districts of the country to be afterwards classified under several heads, such as the following :—

'(*a*) Those which should be kept up in permanent repair by Government.

(*b*) Those the further decay of which should be arrested by the eradication of trees and the exclusion of water from the wells, but which would need only occasional subsequent attention from Government; and, finally,—

(*c*) Those of which, either from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to undertake the preservation, but of which it is desirable that a record be obtained before their destruction is completed.'"

Numbers of returns have since been sent in, but in many cases the original lists have been either literally followed and only a few additional particulars added respecting the items in the lists, or they have been almost overlooked and new lists framed. In some instances, however, the latter are exceedingly creditable ones. The preceding *Notes*, by W. F. Sinclair, Esq., C.S., were among the first submitted and are the fullest in details.

It may, perhaps, be useful to direct attention again to the following information and instructions issued 18th December 1875 :—

1. It frequently happens that there are more places than one in a district of the same or very similar names, or, the village being noways remarkable except for some fine well or temple, is not marked in the usual maps, or is entered under a name so disguised as not to be easily recognized, and the want of information as to the *exact* locality of the place intended thus frequently becomes perplexing. In every case, except that of well-known towns, the position should be carefully indicated by *distance* and *direction* from, at least, one chief town in the tâluka.

2. The correct spelling of the same as given by Brahmans of the place should be given in Balbodh or Devanâgari characters, with its derivation or origin when known. Where a place has more than one name, both should be given ; and local Brahmans should be asked whether it is mentioned under any Sanskrit name, where, and what that name is.

3. Local legends as to the origin of villages and temples should be collected.

4. In the case of the sites of ancient cities, of which there are several in Gujarat and Kâṭhiâwâr, their former extent as indicated by mounds, remains of walls, gates, &c., or by tradition, should be stated, and the history, written or traditional, should be secured.

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5. The buildings of Western India may be classified under the following heads :—

1. Buddhist Remains.
2. Brahmanical and Jain Cave Temples.
3. Rude and Sculptured Monuments, &c.
4. Temples, &c., in the Dravidian or Southern Style.
5. „ in the Châlukya, Rájput, or Northern Style.
6. Mediæval Remains.
7. Modern Hindu do.
8. Musalman do.

And in describing buildings, whether standing or in ruins, the nature and colour of the materials employed, whether granite, marble, sandstone, brick, &c., should be mentioned, as well as the form and size of each building, with any special peculiarities it may present, either of style or of ornamentation.

6. The earliest architectural remains are those of the Buddhists, ranging from about 250 B.C. to the 7th or 8th century A.D., chiefly in the form of rock-cut temples and monasteries. Those at Ajanṭâ, Elorâ, Kârla, Kaṇherî, Junâgaḍh, and a few other places, are well known; but there are others scarcely, if at all, known, specially along the borders and in the interior of H. H. the Nizam's Territory and among the ghâts. All those known to local officers should be noted.

7. The *dahgobas*—large cylindrical structures, with a domed top surmounted by a capital—and the arched roofs of the *chaitya* or temple-caves are characteristic marks of Buddhist caves : so also is the prevalence of the Chaitya window, or horse-shoe-shaped arch, as an ornament, though in a modified form this is also found in early Brahmanical buildings and caves. The vihârâs or monasteries have usually cells round them, often with stone benches or beds inside. The style and subjects of sculpture, where there is any, will also generally indicate whether a cave is Buddhist or Brahmanical, and it should be so described.

In Sindh there are, at least, two Buddhist *topes*, huge dahgobas, usually of brick ; and there are possibly a few ruined temples in the northern zillâhs of the Presidency that may have been Buddhist : all such remains should be carefully inquired for and reported on.

8. *Caves.*—Jaina caves are sometimes so like the later Buddhist caves at Ajanṭâ that they are difficult to distinguish by those not versed in their peculiarities. Those at Dhârâsiñva are of this character ; generally the nudity of the images, their snakes, and ringlets at once mark them.

9. Brahmanical caves are not so numerous as the Buddhist ones, but they are quite as interesting, and search might bring more of them to light. They range probably from the 5th to the 8th century A.D. Instances of S'aiva caves are to be seen at Elephanta and Joges'wari near Bombay, at Elorâ and at Aihole and Bâdâmi in Kaládgi, and two fine Vaishṇava ones at the last-named place. Brahmanical caves, so far as yet known, consist of halls with a single cell or shrine, and occasionally, as at Elephanta, with one or two small cells for utensils, &c., but without rooms for monks along their sides. The sect to which a cave belonged is determined by the sculptures : the Linga, Gaṇpati, S'iva, Bhairava,

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Arddhanari, Râvaṇa, Bhringi, Pârvati, Mahîsâsurî, &c., figuring prominently in S'aiva, and Vishṇu, Varâha, Nṛisiñha, Virabhadra, Garuḍa, &c., in Vaishṇava caves.

10. *Monuments.*—In Belgaum, Kaládgi, and elsewhere there are scattered groups of *dolmens*, formed of large rough slabs set on edge with a huge capstone laid over them; there are, perhaps, also to be found barrows or mounds, as in Shorapur, marking ancient places of sepulture. So little is known of them from competent investigators, that it is desirable to know more about their numbers and distribution over the country; of the local traditions respecting their origin; of the different names, such as Kodi Kols, &c., by which they are known; and that those that have escaped destruction at the hands of vulgar curiosity, or the hammers of Wadâris, should be carefully protected. Similar remains should be looked for in all districts. One dolmen was recently discovered in Northern Gujarat.

11. Upright monumental stones or *menhirs* are less common than the table-stone or dolmen, but instances of their existence should be noted.

12. Pâliyas and satî stones in Gujarat and Kachh and the pâdukas or foot-prints of Sadhus are too numerous to register; but there are many varieties of each, and instances of the oldest and finest in each class should be noted. On the older pâliyas, too, are sculptured the style of dress and warlike accoutrements of olden times—chain armour, horses in mail, bows and arrows, swords of various sorts, shields, javelins, &c., and not unfrequently the names of reigning princes, &c., with dates. Copies of some of these would be very useful. For example, if the pâliya of Lâkhâ Phulâni exists at Adkoṭ and can be read, the date and era on it would settle an important point in the chronology of Kachh and Gujarat. Such as are likely to be of interest should be noted.

13. *Styles.*—The Dravidian style of Hindu architecture prevails chiefly in the southern districts of the Presidency and of the Haidarabad territory, and is characterized by its massiveness in walls, pillars, &c.; the principal architectural lines in the roofs and spires are horizontal, making the latter resemble storeyed pyramids; and the vertical breaks in the wall line are of but slight projection, sometimes set off with slender pilasters with or without sculptures between. In the earlier remains of this style the pillars are generally very thick and square or octagon, with heavy bracket capitals; in the latter they are sometimes round, and generally remarkable for the number of horizontal members on the shafts and bases; the capitals (except the abaci) are circular with bracket sur-capitals. The remains in this style belong to the period between the 5th and early part of the 13th century. As examples of it may be mentioned the Kailâs temple at Elorâ, the seven pagodas near Madras, and all the temples in the first report of the *Archæological Survey of Western India*—only one at Paṭṭadkal, represented in Plate XLVI., has a spire in the Châlukya style.

14. The Châlukya style ranges from the 9th to the middle of the 14th century, and is characterized generally by more elaborateness of ornament, by balconies and roofings supported by richly-carved brackets, by the outer faces of the walls of shrines being broken up into a series of projecting corners with equal faces, and by pillars square in section with a projecting face on each side, or like a square pillar with a slightly narrower but very thin pilaster added to each side. These latter, however, while the typical section was retained, were liable to great modification from the great amount of sculpture often lavished on them. The

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spires are proportionately loftier than those of the southern style, with a couple or more of successive projections on each side: the faces and lines of projection are vertical at first, but higher up they fall inwards with a gentle curve towards the summit, which is crowned by a *kalas* or finial varying in form and size with the locality and age of the building. The walls are often elaborately carved with belts of figures, and the stones are carefully fitted and clamped inside, but without mortar. Some of the finest examples of this style are to be found in the gates at Jhinjuwâḍâ, the gates and Hirâ Temple at Dabhoi, the temple at Mudhera, and Rudra Mâla at Siddhpur in Gujarat, and in the Jaina Temples at Mount Abu, in the small temple at Amarnâth near Kâlyâṇ, and in some shrines at Paṭṭadkal and Aihole in Kaládgi.

15. To these two seems to have succeeded what may be called the *mediæval* style, combining some of the features of each, and covering the period from about 1150 to 1600 A.D. To it belong most of the Jain temples and the later Hindu temples in Gujarat, and those temples usually described as "Hemâḍpanti" in Khandesh, Berar, and the Haidarabad territory, dating from about the 12th to the middle of the 14th century. These temples and the *bauris* or wells and reservoirs of the same style and age have been very imperfectly examined; and as they often present features of considerable interest, all such examples, both of temples and reservoirs, should be carefully noted.

16. In the modern Hindu styles from the 17th century there is considerable variety; the Muhammadan curved arch is often introduced; forms derived from the Dravidian have travelled northwards, and plaster and mortar take the place of sculpture and careful jointing. In some cases, more frequently in civil than sacred edifices, however, very beautiful wood-carving is introduced, such as is to be seen in many parts of Gujarat: the best examples of this might be noted.

17. The ceilings and domes of Hindu and Jain temples are sometimes of singular excellence of execution. The finer examples of these should be noted, stating their size, material, and nature of the design.

18. In all temples the sculptures over the entrance and shrine door should be remarked, as they indicate better than anything else by or for what sect the temple was originally built. Thus, if Ganpati is on the lintel, it may be concluded that the temple was a S'aiva one; nine figures (the *nau graha*) in a line, the eight being a large face only, indicates a Saurya temple, or one dedicated to the worship of the Sun; a winged figure (Garuḍa) marks a Vaishṇava one; and a sitting figure (Jina) with the legs turned up in front and the hands resting in the lap, a Jaina shrine. In some instances where S'aiva sects have appropriated Jaina shrines, the Jina has been metamorphosed into a Ganpati. Where no change in the dedication of the temple has taken place, the figure in the shrine will confirm the above. Sûrya, however, may easily be mistaken for Vishnu, the images being nearly alike, only Sûrya holds in one or both of his hands a large sun-flower; sometimes he is represented in a chariot drawn by seven horses.

19. On the styles of the Muhammadan buildings in the Presidency and neighbouring States, little need be said; the cusped arch and the dome are their common characteristics, but the style of the Ahmadabad and that of the Bijápur buildings present points of marked difference. A description should be given of the more notable Muhammadan buildings at such places as they exist, with notes of the form, size, and any special peculiarities, whether of style or ornamentation.

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20. Perforated stone-work occurs in old Hindu buildings; but specimens remarkable for the variety of beautiful design are chiefly to be found in the Muhammadan works of the 15th and following centuries at Ahmadabad and Aurangabad, and, doubtless, in other scattered localities where Muhammadans of wealth have at any time been settled. Instances of this nature should be recorded.

21. *Drawings.*—As required by Government, wherever means exist for preparing such, detailed plans and sections of typical or important buildings should be made. The scale of such drawings should not be too small to enter every detail: where these are numerous and small, a scale of 1 inch to 4 or 5 feet will generally be sufficient; but in plain buildings no smaller scale than an inch to 8 or 10 feet ought to be used; while for details of mouldings and sculpture 1 inch to 10 inches will be found convenient.

22. *Inscriptions.*—In the case of all remains, nothing is of more importance than *inscriptions*, especially such as are coeval with the work on which they are found. So much information respecting the ancient history of India has already been made out from inscriptions picked up at random or copied from structural remains, that no opportunity should be missed of recording the existence of such, and, as far as possible, of securing their contents. Where, from the abrasion of the stone, the character of the alphabet, or the language, an inscription cannot be made out on the spot, it often happens that the date in figures, with the preceding word "S'ake" or "Samvat" indicating the era, may be easily read.

23. Of all inscriptions, however, it is very desirable to have accurate copies. Where they are carved on smooth stone, marble, or other polished surface, they can be copied most expeditiously by rubbings made with 'heel-ball' on good printing (not writing) paper. When the surface is not polished, and the letters pretty large and well incised, impressions may easily be taken with country-made paper soaked in water, spread evenly over the inscriptions, and then beat carefully into the letters with a hard brush: a second and third sheet is similarly beaten down on the first, and the whole removed when quite dry. In other cases photography or tracing cloth may be used with more or less success.

24. In some instances Brahmans or others have old copper-plate inscriptions which they will not part with; these should in every case be inquired after and their existence recorded. Where practicable, rubbings, impressions, photographs or other accurate copies should be obtained.

25. In the Canarese districts where S'ilâsâsanams or inscriptions on stones are most numerous, it seems exceedingly desirable that the Mámlatdárs should be required to give complete lists of all within their respective districts, stating the exact locality and number of lines on each.

26. At Valabhi, where, on an average, from 20 to 30 plates a year have been discovered of late, besides many other antiquities, buildings, &c., it is most desirable that some arrangement should be made whereby the discoveries should not fall into private hands, but be made available for elucidating the antiquities of the province by being secured either for the Lang Institute at Rájkot or for the Archæological Survey, by which they will ultimately be deposited in the Bombay Asiatic Society or India Office.

J. BURGESS,
Archæological Surveyor and Reporter.

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LISTS OF REMAINS.

I.—List of Remains in the Ahmadnagar Zilla.

The information respecting these remains is defective, but supplemented for four of the eleven tâlukas by the preceding *Notes* by Mr. Sinclair.

1. Ahmadnagar—Fort of Nagar; Alamgir's Dargah, A.D. 1707; and tombs of the Nizam Shahi Kings. Faryabagh and Bhishtî Bagh palaces and mosque in the latter, and Damrî Masjid.
2. Mehekri, 6 or 7 miles east of Ahmadnagar—Salabat Khan's tomb, commonly called Chand Bîbî's Mahâl,—an octagonal dome surrounded by a three-storied veranda. It is 100 feet high, and about the same in maximum diameter; now used as a military sanitarium.
3. Párnér—Sangames'war temple built of very large stones; and a bauri near the masjid, south of the Nagar Gate.—These deserve attention.
4. Palshi-Mandwe, Párnér—Two fine modern temples.
5. Dhoke, near Tâklî, Parner—Dhokes'var cave, a large S'aiva hall and triple cells. Has been surveyed.
6. Vaḍgáon Daryá, Párnér—Temple of Dharyábái on the south. Natural caves modified, but of no architectural interest (*ante* page 4).
7. Ditan, S'rîgundi—Temple of Nimráj Báwá, Jâtrá on S'ivrátra day.
8. Sidhtek, Kharjat—A temple of Gaṇpatí.
9. Kharda, Jamkheḍ—A strong fort now out of repair.
10. Deva Dáwtuné, Jamkheḍ—A temple of Khanḍobá.
11. Puntâmbê, Kopargáon—Temples of Kâs'ivishves'war, Jagadambá, Chángdeva (a famous saint who is said to have had 1,400 disciples; the temple is said to belong to about 1650 A. D.). Bâlâji, Kâlbhairava, Râmachandra, Keshavrâja, Gopal-Kṛishṇa, Viṭhal Anapurná, Badrakális'ankar, Trimbakés'war, Rames'war, Mahárudra S'ankar, Ahilyábái's Ghâṭ, and Shivram Dumali's Ghâṭ.—All recent.
12. Kopargáon—The temples of Shukyes'war and Kachés'war were repaired by the Peshwa Government; the temple of Vishṇu was built by one of the Peshwas. (See *ante* p. 9).
13. Kokamthân, about 5 miles from Kopargáon—A curious temple of S'iva after the Hemádpanti style, with fine ceiling,—deserving examination.
14. Kumbhâri, Kopargáon—A temple after the Hemádpánti style, with fine ceiling,—deserves examination. Both 13 and 14 probably originally Jaina and of 13th century (*Ind. Ant.*, Vol. IV., page 6.)
15. Kasre, Kopargáon—The foundations and lower wall of the temple of Kal Bhairawa are Hemádpanti on a very archaic ground-plan.
16. Ránjangáon, Kopárgáon—A tank with rampant *grâsdas* on the gokhlés.

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17. Ankolá—Temples of S'rigangádharés'war Mahádeva, Siddhés'war Mahádeva. One temple, Siddheshwar's, is *very old*, curious, and much filled up with earth: it is in the form of a cross, elaborately wrought (*J. B. B. R. A. S.*, III., ii., 85 ; and *I. Ant.*, Vol. IV., page 9, and preceding *Notes*, p. 8). Sri Gaṅgadhar's is a handsome modern temple.

18. Kothûlmukunji, Ankolá—Doorway of "Hemádpanti temple" of Nârâyaṇes'-wara; and foundation of a Hemaḍpanti temple on which is built that of Kotes'wara.

19. Tirde, Ankolá—Stable for elephants in ruins, in the hill-fort.

20. Tahakári, Ankolá—A temple of Deví, after the Hemádpanti style, now in a ruinous state.

21. Ekdare, Ankolá—Two caves on Mahákáli Hill. (?)

22. Ratanwádi, Ankola—The river Prawara takes its rise from a small architectural work. A temple of Annutes'war Mahádeva after the Hemád-panti style, now in a ruinous state.

23. Harichandragarh, Mouje Pânchanái, Ankolá—Cave temples in the hill-fort sacred to Kedárés'war Mahádeva, Harichandra, and Gaṇpatí; also at Kushávart or liṅga cave in a ruinous state. (See Mr. Sinclair's *Noteso ante*).

24. Mírí, Sheogaon—Another very old temple. (*J. B. B. R. A. S.*, III., ii., p. 87).

25. Gotan, Newasi—A very ancient temple. (*Ib.*)

26. Tokâ, Newasa, on the Godâvari near Peiṭhan (*Ib.*, 69). Has ancient remains. Information wanted.

II.—Remains in the Na'sik Zilla.

1. Nâṅdûr, Niphar, at the junction of the Kaḍvâ and Godâvarî—Temple of Madhyamês'var Mahâdeva on a small rocky islet; said to have been built about 200 years ago; and about 100 feet high.

2. Kolarê—A temple of Mahâdeva and a dharmas'âla.

3. S'iravâḍî, Niphar—Temple of Lakshmî Nârâyaṇa, built about 100 years ago, and consisting of a verandah, Sabhâmaṇḍap and Garbhârâ.

4. Châṇḍoḍ, Châṇḍoḍ—(*a*) A temple of Reṇukâ Devî, three quarters of a mile north-east from the town, cut in the rocky side of the Râhud-bâri and about 100 feet above the level of the town. Flights of built steps lead up to the Sabhâmaṇḍap attached to the excavation. The idol, which is rock-cut, is about 5 feet high. It is supposed to be about 300 years old: the steps and Sabhâmaṇḍap, however, were made by Ahilyâbaî Holkar, who is said also to have constructed the tank called Reṇukâ Tîrtha. (*b*) On the west side of the Châṇḍoḍ hill-fort, to the east of the town, is a rock-cut temple in the form of a deep apse 30 feet wide by 21 feet deep, with Jaina sculptures in it, but now dedicated to Kâlikâ Devî. (*c*) The Bâdshâhi mosque built by Firuz Khân Bâdshâh, with a Persian inscription that should be accurately copied.

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5. Indraiwâḍi Hill, 5 miles west of Chândoḍ—a fort of "the Gauli Râj," with caves and some sculptures in the side of the hill, and a Persian inscription below the foot of the steps leading up the rock.

6. Ankai and Tankai, Yeolâ, 6 miles from Manmâḍ railway station—Two hill-forts, and 7 or 8 caves; the largest 37 feet by 24 and 9 feet high.

7. S'innar, 18 miles south-east from Nâsik—(*a*) The temple of Gondes'var or Govindes'var, of which the outer enclosing wall, about 200 feet square, is in ruins, is a *S'ivapañchâyatan* or group of five temples, the central and largest dedicated to S'iva, with a shrine for nandî facing it on the east side. The temples of Sûrya or the sun, and Mahâs'aktî or Devî, occupy respectively the south-east and south-west corners of the square and face each other; those of Vishṇu or Nârâyaṇ and Gaṇapati are placed at the north-east and north-west corners. This temple is said to be 600 years old, is attributed to a Gauḷi Râja called S'ingani Râjput and his son Govind, and is known as a Hemâḍpanti temple, is richly covered with sculpture.

(*b*) The temple of Ahes'var is on the north-west of the town. It is said to have been built about 1450 A.D. It had originally a Sabhámaṇḍap, but it has been much ruined: it is said to have been Jaina, and is in the Hemâḍpanti style.

8. Bhozapur, 10 miles south of S'innar—Temple of Khandoba cut in the rock in the hill-fort.

9. Nâsik—(*a*) Temple of Srî Râm Panchâvatî, built in 1782 by Rangarâo Oḍhêkar, a Jahagîrdâr—A fine stone temple in a court with a Nagârkhânâ over the entrance. (*b*) Temple of Râmes'var Mahâdeva in Panchâvati, built about 1754 by Nâros'aṅkar Râjebahâdar, a noted chief under the Pes'va Bâḷâji Bâjirâo (1740—1762). (*c*) Temple of Sundar Nârâyaṇ, on the Nâsik bank of the Godâvarî, opposite the Râmakuṇḍa or Astivilaya Tîrtha: it is dedicated to Lakshmi Nârâyaṇ. It enjoys a large inâm managed by its pujarîs; date of erection uncertain (1748 ?). (*d*) Temple of Kapâles'var in Panchâvali—said to be the oldest in Nâsik (*J. B. B. R. A. S.*, III., ii., 87). (*e*) The Sîtâ Gumphá or Cave of Sîtâ. (*f*) The temple of Venkates'h, about 180 feet long over all, by 50 or 60 broad, enjoys a jahagîr worth Rs. 20,000. (*g*) The temple of Gorâ Râma, built by Ahilyâbaî, close to the river. (*h*) Temple of Murlidhar, the idol being an exact copy of that of Kunia Murlidhar at Poona. (*i*) Temple of Bhadrakâlî. (*k*) Bhatjîbâwâ's maṭh, built by an ancestor of the Vinchurkar. (*l*) Palaces of the Peshwa and of Naros'ankar. There are also other temples, ghâṭs, &c., and about all much more detailed and accurate information is required as to history and endowments.

10. Pându Sena or Tris'îrsha, 5 miles south from Nâsik—A well-known series of Bauddha caves, with many inscriptions, some of which as well as the caves generally, have been much damaged by ascetics living in them (*Tr. Bom. Lit. S.*, III., 526; *J. B. B. R. A. S.*, III., ii., 65; IV., 467; V., 35, 382; VII., 37; Bird, *Hist. Res.*, 61; *Trans. Or. Cong.* 1874, 306). Surveyed in 1877.

11. Trimbak, 20 miles west of Nâsik—Temple of Trimbakes'var, built by Sadas'ivarâo, *alias* Bhau Sâheb, about 1750, endowed by the Government with

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Rs. 12,000 per annum and under the care of pujarîs (*J. B. B. R. A. S.*, III., ii., 85); another built by Ahilyâbaî in 1779, and five others.

12. Pâtharḍe, 15 miles west of Nâsik—(*a*) In the Aṅjanerî Hill (perhaps originally Anjanigiri; there are said to be some rock excavations and very old temples; *J. B. B. R. A. S.*, III., ii., 86): on the top is a temple to Devî, and there are ruins of a few small old ones. Information wanted.

13. Châṁbhâr Teṇḳḍî, 5 miles north of Nâsik—Here are some rock excavations and an inscription, about which details are wanting.

14. Râmsej, Dindori, 5 miles north from Nâsik—A hill-fort in which is a large cell with a flight of steps descending into it. There is said to be an underground passage leading from it (*J. B. B. R. A. S.*, III., ii., 69.)

15. Jambulkê, Dindori, 4 miles south-west of Dindori village, a well 45 feet square—plain Hemaḍpanti, partially fallen in.

16. Ambegun, Dindori, 21 miles north-west from Nâsik.—Temple of Mahâdeva, Hemaḍpanti, 40 feet by 36; the roof and portions of the walls fallen in, but richly covered with sculptures of men, animals and battle-pieces, and deserving attention.

17. Wani, 12 miles north of Dindori, a partially ruined plain temple of Mahâdeva, 21 feet by 16, with a defaced inscription on the east side.

18. Kasdasar, 13 miles west of Dindori, on the ghâṭs, a plain Hemaḍpanti temple of Mahâdeva 18 feet by 14.

19. Chandikâpur, 15 miles north of Dindori; steps leading up to the Saptasringa Hill; 360 steps in 576 feet, with an inscription saying they were made by Konhar Girmaji, Krishna Girmaji and Rudraji Girmaji in *Bhu-Ras-Graha-Chandra*—S'ake 1692, or A. D. 1770.

20. Tringalwaḍi, 3½ miles north of Igatpuri, temple of Brahma Deva in ruins with Sanskrit inscription of S'ake 1266 (A. D. 1344).

21. Met Chandrachi, Igatpuri; three caves filled in.

22. Gâlnê, Malegaum, hill-fort, with several Persian inscriptions.

23. Chandanpur, Digar Pragne, Nimbail, Malegaum.—Temple of Martand, built by Ahilyabâi Holkar.

24. Nimbail, Malegaum—Two large Hemaḍpanti wells.

25. Chikhal-chal, Malegaum,—old Gauli temple, 37 feet by 22, with carved pillars.

26. Yodge, Malegaum—Temple of Srî Shankar, partly in ruins, 67 feet square and 45 high, with illegible inscription; very old Hemaḍpanti building.

27. Bangaon, Patode, Nandgaum: Hemaḍpanti temple of Banes'var, 40 feet by 27.

28. Nagapur, Patode, Nandgaum—A carved Hemaḍpanti temple, 34 feet by 26.

29. Saptasringa, Kulwan (*Ind. Ant.*, Vol. II., p. 161-164) in the Chándoḍ range of hills, with masonry tanks; one known as the S'ivâlê Tîrtha is sacred to S'iva, and about 40 yards square. The temple of Siddhes'var, now mostly in ruins, but with a dome standing, and having some rather elaborate

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stone carving. It is built of large blocks without mortar. Near a Dharmas'âla stands the Samâdhi or tomb of a Râja of Dharmapur. Near by is a fine old Baolî. The cave of Devî Mahismardanî or Sapta S'ringa Nivásnî is the centre of pilgrimage in the base of a perpendicular scarp under the summit of the hill.

30. Dhodap, Kulwan—Hill-fort, with an inscription on the gate.
31. Karhé, Báglaṇa—A temple dedicated to Dudheswar Mahâdeva, with a small tank.
32. Saṭáṇé, Báglana—Temples of Devi, Mahâdeva, Khanḍoba, and Máruti—mostly destroyed by a flood in 1872, but since rebuilt. A jatrá is held in December.
33. Devaḷané, Báglana—A temple to the north of the village, built of stone in the Hemádpanti style.
34. Pimpaḷadaré, Báglana—Temples of Viṭhobá and Khanḍobá.

III.—Remains in the Puna Zilla.

1. Puṇá, Havelí—Temple of Pârvati. Jâtrá in honour of Kârtiká Swámi.—A temple near Nágajhari, Bhaváni Peṭh.—A temple of Bhaván.—West of Puṇá is a very fine old temple of Sangameshwar.
2. Bhámburde, Haveli—A Brahmanical cave. (*Jacquemont Voy. dans l'Inde*, III., 584, and pl. 80.; *J. B. B. R. A. S.*, III., iii., 65, 107; *Ind. Ant.*, VI., 98).
3. Páshán, Havelí—An old temple; has a jâtrá and melá in honour of Somés'war Mahádeva. (Information wanted.)
4. Uurulî, Haveli—A monolithic temple said to be in the neighbourhood—information wanted. (Cont. *J. B. B. R. A. S.*, III., ii., 65)
5. Rávet, Havelí—A small temple; has jatrá and melá in honour of Dharma Rájá. (Information wanted.)
6. Ayarâ, 5¾ miles E. S. E. of Tâlegaṅv,—Caves: (*J. B. B. R. A. S.*, III., ii., 106),—information desiderated.
7. Kheḍ—Mosque and tomb of Dilâwar Khan.
8. Bhoragiri, Kheḍ—Temples of Mahádeva called Bhimas'ankar, built by Náná Phaḍnavis; and caves (?) (*J. B. B. R. A. S.*, III., ii., 106). Information wanted.
9. Nigdale, Kheḍ—Temple of Devî on the plateau over the Bhima S'ankar Ghâṭ.
10. Manchar, Kheḍ—A fine reservoir with an inscription.
11. Chákaṇ, Kheḍ—Fort built by Malikutt Tijar; 7 miles west is Bhâmchandra Caves originally Bauddha (*Ind. Ant.*, V., 253).
12. Kadûs, Kheḍ—A temple of Mahádeva, probably modern, called Kales'war. When and by whom built?
13. Dhonḍ, Bhimathaḍí—A temple built by Sukaṭaḍkar,—recent. Jatrá held in honour of Kála Bhairava Deva.
14. Kurakumbha, Bhimathaḍí—A temple (age?). Jatrá held for ten days in honour of Phirgái Devi.

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15. Nânagânw, Bhimathaḍí.—An old temple. Jatra held in honour of Rásási Deví. (Information wanted.)

16. Páragáńw, Bhimathaḍi—A temple (age?) where a jatrá is held in honour of Tukái Deví.

17. Sirasuphal, Bhimathaḍí—A temple of Sirsái Deví, (age?) and jatrá and melá held in her honour.

18. Válaki, Indápur—A tomb of Santabáwá near the junction of the Nirá and Bhimá (age?)

19. Varavande Bhimathaḍí—A temple. (Information wanted.)

20. Nânâ Ghát, Mouje Ghatghar, Taluka Junnar—Several caves used as dharmsâlâs (not temples), of which one has a Palí inscription of the Andhrabhritya dynasty. Ruins of a small structural temple just above the ghât (*Ind. Ant.*, II., 10, 43; *Mem. Arch. Sur.*, No. 2; *Trans. B. L. S.*, III., 526; *J. B. B. R. A. S.*, III., ii., 62; V., 160, 428; IX., cxix; *J. R. A. S.*, IV., 281) also the hill-fort of Tivdhan.

21. Junnar—(*a*) Fort of S'ivanerí and mosque of Chând Bibí in it; (*b*) Bauddha cave temples, viz., at Ganes'a Sena to the north, Tuljâ Sena south-west, S'ivarenî and Mânmoḍi south-east; (*c*) Jumâ Masjid; (*d*) Hafiz Bâgh, and many tombs.

22. Púr, Junnar—Temple of Kukaḍes'war, of the Hemáḍpanti style, in the jungle in good condition.

23. Bele, Junnar—An old and fine Hindu reservoir.

24. Shelarwáḍi, Máwal, 2 miles south-east of Talegâm—Buddhist rock excavations (*J. B. B. R. A. S.*, III., ii., 54; *Ind. Ant.*, V., 252).

25. Nânolí, Mâwal, 4 miles north of Talegâm—Rock excavations (*Ind. Ant.* V., 252).

26. Buddhawáḍi and Vehergánw (North), said to have Buddhist excavations—(*J. B. B. R. A. S.*, III., 55),—information required.

27. Mahâgaum, Mâwal, Hemáḍpanti temple of Mahâdeva; by a tank; 12th or 13th century.

28. Kârla, Bhâjâ, and Beḍsâ—Well-known Buddhist caves; the Chaitya at Kârla, being the finest, and that at Bhâjâ, one of the oldest in Western India. (*Tr. B. L. S.*, III., 527; *J. B. B. R. A. S.*, I., 438; III., ii., 48, 62; IV., 372; V., 152, 159, 378, 381, 386, 426; *J. R. A. S.*, VIII., 57, 222; Lord Valentia's *Travels*, II., 165). These all deserve preservation.

29. Deogarh, and Dadura. / Dalewádi (? Purandar). / Gomuza. — Some small caves: information much required.

30. Jejurí, Purandar—A fine temple of Khanḍobá, built by Ahilyâ Bâi, and two tanks A.D. 1755.

31. Sonorí, Purandar—Ruins of the fort of Malhargaḍh.

32. Shirwal, Bor—Several rock temples in the territories of the Sachiva. Inquiry should be made for others besides those at Shirwal, which are Bauddha caves.

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33. Málsiras, Purandar—An old temple of Bhules'war Deva on a hill, the Pant stone idols of which were destroyed by the Mughuls.

34. Roṭi, Indápur—A modern temple of Tukái Devi, built by Pálaskar Médhé Kulkurṇi.

IV.—Remains in the Thana Collectorate.

1. Kalyân— Temple of Amranâtha, at the village of Ambarnâth or Amranâth, 4 miles south of Kalyân: a fine temple of the style of the 11th century (A.D. 1060). Though small it is richly carved and of great interest as a good type of its age. In a return sent in to Government, however, it was described as "constructed of stones, decorated with sculpture and carved work; in a dilapidated condition. These remains do not possess much merit in an architectural point of view" !! (*Jour. B. B. R. A. S.*, III., ii., 348; IV., 374; IX., 219; cvii, cxxxviii; also *J. R. A. S. V.*, 177; *Ind. Ant.*, III., 316).

2. Bhau Malang Fort, Kusivali, Kalyan—Two plain cells.

3. Bhau Malang—Fort, Muhammadan shrine and another called the Palki. Information required.

4. Vasâi or Bassein—Ruins of a fort and of several churches built by the Portuguese, some of them of considerable interest. (*J. B. B. R. A. S.*, I., 34).

5. Agási, Vasai—A fort built by the Portuguese called Arnálá. Caves are *said* to exist in the neighbourhood. (*J. B. B. R. A. S.*, III., ii., 47.)

6. Gaur Kamati, Karjat—Excavations known by the name of 'Bhingarh' containing a circular hall and a narrow passage leading to it. More details needed.

7. Khotala Hill, near Pet Karjat—Cave temples—a temple, a hall, twelve cisterns, a pedestal and a flight of steps, all hewn out of the solid rock.

8. Ambeoli, Karjat—Excavations,—small temples dedicated to the Hindu gods Mahádeva, Murlidhar, Viṭhoba, and Râm Lakshman, besides seven rooms and a cistern, all hewn out of the solid rock. (*J. B. B. R. A. S.*, III., ii., 105.)

9. Hal Khurd, Karjat—In a hill near are rock excavations, consisting of seven rooms and a cistern hewn out of the solid rock; one of the rooms has in it a few Hindu idols. More details required.

10. Kondána, 6 miles from Karjat—An old Chaitya somewhat in the style of Bhâjâ, and probably dating from about B.C. 200, with an interesting vihara and other caves. (*Ib.* and IV., 141.) Surveyed.

11. Vaḍavli, Bhivaṇḍi—There is a celebrated modern temple here of Vajrábái, where a játrá is held in Chaitra.

12. Lonâḍ, E. of Bhivaṇḍi,—a small old temple of Mahadev of the style of Ambarnâth. Also a cave with some sculptures, but it is doubtful whether they are Hindu or Buddhist. (*Ind. Ant.*, IV., 68). The cave has been surveyed.

13. Bhivaṇḍi—A beautiful tomb of Husain Shâh. (*Ind. Ant.*, IV., 65.)

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14. Ganes'puri, W. of Vaḍavli—Some sculptures of an old temple. (*Ind. Ant.*, IV., 67.)

15. Gunj, Wâḍe—A tank, with ruins including an old temple of Kâlkâ Bhavâni. (*Ib.*) A cave in the mountain behind.

16. Peṭh Mahuli, Sháhápur—At the foot of a most striking mountain, on the summit of which are the remains of a fine old fort; in two of the gate bastions are caves, with some Hindu and Mhummadan remains and inscriptions. The only Hindu inscription is on a Sati-stone, first line illegible, 2nd "Sri Padmâvati Sati." Two Musalman inscriptions on the Idgah, one fallen, the other *in situ*. Four more picked up lying about are now in charge of the Mulâna, Shahpur.

17. Karbeli, Dâhnu—A fort called Indragaḍh on a small hill—undescribed.

18. Tulsi, S'áshtí—Near this are the Kánherí rock temples, and on the island of Salsette are also the rock temples of Jogeshwari, Maṇḍapésvar (S'aiva), Amboli, and Magáthánâ (Bauddha). (*Tr. B. L. S.*, I., 41; III., 527, Ousley's *Travels*, I., 77; *J. B. B. R. A. S.*, III., ii., 36; IV., 132, 369, 464; 470; V., i.; VI., i., 116, 157; *Archæologia*, VII.; Du Perron, &c.).

19. Elephanta Caves—These are well known.

V.—List of Remains in the Kala'dgi Collectorate.

Revised by J. F. Fleet, C. S.

1. Bijápur—(1) Ibráhim Rozah, (2) Mehtar Mahál, (3) Jamá Masjid, (4) Tomb of Muhammad Sháh A.D. 1600, (5) Palace of Asar Sharif (described *Asiat. Res.*, XIII., 432; *Tr. B. T. S.*, III., 55-63; *Jour. B. B. R. A. S.*, I., 367-390; III., ii., 87, 353; VIII., cxlv.; IX., xlix; *and Architecture of Bijapoor.* (*a*)

2. Tiḍgundi, Bijápur, (*Ind. Ant.*, I., 80) inscription.

3. Sálótgi, Indi, (*Ind. Ant.*, I, 205) inscribed stone, deserving of preservation.

4. Bádámi: three Brahmanical and one Jaina cave, with inscriptions and sculptures in good preservation (*Rep. Archæol. Survey*, 1873-74); also several old temples with inscriptions, and a dargah.

5. Paṭṭadkal, Bádámi; several very old temples, Brahmanical and Jaina, probably dating from the 5th to the 8th century A.D. (*Rep. Archæol. Sur.* 1873-74). Some new inscriptions have been turned up and copied here.

6. Banas'aṁkarí, Bádámi.—An old temple, and a Vijayanagara inscription dated S'aka 1465, (see *Ind. Antiq.* for December 1875), and some others.

7. Kaṭṭagêri, tâlukâ Bâdâmi.—Two Châlukya Old-Canarese stone-tablet inscriptions, one dated 'Saka 1018, and the other about the same time; and remains of a large system of tanks.

8. Kelawaḍi, tâlukâ Bâdâmi.—An old temple, and an Old-Canarese stone-tablet inscription (of the Sinda family). This requires to be visited.

9. Nandikés'war, Bádámi.—Temple of Mahákúṭadéva with short inscription and linga-worship remains.

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10. Bêlûr, tâlukâ Bâdâmi.—In the fort, partly under the level of the ground, a large temple of Nârâyaṇa, now disused, with a Châlukya Old-Canarese stone-tablet inscription, dated S'aka 945. In the shrine of this temple are three stone images of Brahma, Vishṇu, and S'iva, about three feet high, standing; they are fine specimens and worthy of being removed to a museum; they could easily be detached from the ablution-trough on which they stand in a row. Also in the fort, in front of a modern shrine of Hanumanta, a Châlukya Old-Canarese stone-tablet inscription, dated S'aka 963; but the greater part of it is now illegible.

11. Aihole, Hungund.—Many very ancient temples, a Brahmanical and a Jaina cave, and several inscriptions, one of which, a Châlukya inscription, is dated S'aka 507 and is the oldest stone-inscription of known date in these parts, with the exception of the Châlukya inscription dated S'aka 500 in the Bádámi cave (*Arch. Rep.*, 1873-74, *Ind. Ant*, Vol. V. and Mr. Hope's *Inscriptions in Dharwar and Mysore*, Plates 1 to 8). Some new inscriptions of importance have been turned up and copied here.

12. Hungund.—Remains of a Jain temple called Mêguṭi on the hill overhanging the town. Many curious sculptures from this temple, some of them obscene, have been built by way of ornamentation into the wall of the big well in front of the new tâluka kachêri. Also an Old-Canarese stone-tablet inscription somewhere in the town, which, through bigotry, was not shown to me. I only heard of it after leaving the place. It is said to be well preserved, and should be copied.

13. Saṅgam, Hungund, at the confluence of the Malaprabhá and the Kṛishṇá; temple of Saṅgamés'waradéva, and an inscription.

14. Karaḍi, tâlukâ Hungund.—An old Jain temple, partly below the level of the ground in the centre of the village, with a fragment of an Old-Canarese stone-tablet inscription of about S'aka 1075. Also a Canarese inscription of the Vijayanagara King Sadâs'ivadêvarâya, dated S'aka 1475.

15. Nandwâḍige, tâlukâ Hungund.—A small and old temple with a Ráshṭrakuṭa Old-Canarese inscription, dated S'aka 823. In the fort, a monolith, 8 feet 9 inches high, exclusive of the capital, which is missing, near the temple of Is'wara. It has Old-Canarese inscriptions on its front and sides, but a great part of them is illegible. It is probably a "Jayas tambha," or "pillar to commemorate a victory," of one of the later Kádamba rulers of Banawâsi or of Goa.

16. Kelûr, tâlukâ Hungund.—Some liṅga shrines,—small, but of peculiar construction, and apparently old,—on the south side of the tank.

17. Arasîbîḍi, tâlukâ Hungund.—This is the ancient Châlukya capital, Vikramapura. The ruined embankment of a very large tank; two ruined Jain temples; and two large Châlukya and Kalachuri Old-Canarese stone-tablet inscriptions.

18. Bhairanmaṭṭi, tâlukâ Bâgalkôṭ.—A very well-preserved Old-Canarese stone-tablet inscription of the Sinda family, subordinate to the Châlukyas, dated S'aka 911 and 955, standing near a small modern shrine of Hanumanta.

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19. Haḷḷûr, tâlukâ Bâgalkôṭ.—On the top of the hill a rather curious Jain temple converted into a linga temple, with a stone ladder leading up to the roof, on which is also a small shrine. Contrary to rule, the building faces south. On the front and side walls are eight standing figures of Jinêndra; four of them have a seven-hooded cobra standing up behind the figure, and forming a canopy for the figure with its hoods. The other four have two single-hooded cobras, coiled and erect and with hood expanded down by the feet of each figure,—one cobra on the outside of each foot. In front of the temple is a fragment of an Old-Canarese inscription, almost illegible.

20. Bêwûr, tâlukâ Bâgalkôṭ.—At a small temple of Sômês'wara a large Châlukya Old-Canarese stone-tablet inscription of the time of Trailôkyamalla. The inscription, on the front and one side of the stone, is only legible here and there. The linga in this shrine is one of the few to be found with a face of the god carved on it; it would be worth removing to a museum on this account. Also, in the outer part of the village is an old temple of some interest, which has been unauthorizedly appropriated as a residence by a family of potters.

21. Mañkaṇi, tâlukâ Bâgalkôṭ.—Temple of Îs'wara, with an Old-Canarese stone-tablet inscription, let into the wall in the interior, part illegible, of the Yâdava king Simhaṇadêva.

22. S'irûr, tâlukâ Bâgalkôṭ.—In the town a linga temple of Râmaliṅga, (originally Jain), and a Vaishṇava temple of Lakshmînârâyaṇa, both with Old-Canarese inscriptions, more or less illegible, dated S'aka 1071, 1095, 1096, and 1108. On the south bank of the large tank, an old and interesting S'aiva temple of Siddhês'wara, originally Jain, with surrounding shrines in the courtyard. Contrary to rule, it faces west. The sloping slabs of the roof are supported by an intricate system of stone rafters and battens. The wall and columns have many sculptures, of good work, but the whole building is covered with an unusually thick coating of whitewash. Removing this on the outside face of the south side wall, four Sanskrit and Old-Canarese inscriptions, of some Kollâpûr family, feudatory to the Châlukyas, were discovered, dated S'aka 972, 985, 990, and 1021. The two shortest, at the west end, were cleaned pretty well and copied. The other two require further cleaning before they can be properly copied. None of them could be cleared well enough for *fac similes* to be taken; this must be done with chemicals.

23. Bîlgi, tâlukâ Bâgalkôṭ.—On the north of the town a large well, called "the well of the six bullocks," with Canarese, Marâṭhi, and Persian inscriptions recording the construction of it in S'aka 1630. The well is a very fine one, with an arch of Musalmân design to support the side walls of the steps. There are some small staircases, and, on the east side, a temple, cleverly arranged in the interior of the masonry. Also another, but inferior, well in the town, called "the king's well," with Canarese, Marâṭhi, and Persian inscriptions recording the construction of it in S'aka 1526; the Canarese inscription here is *in relief*. About a mile to

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the south of the town, a mediæval temple of Siddhês'wara, with one line of writing in Bâlbôdh, recording the construction of the eastern gateway in S'aka 1517.

24. Mahâkûṭa, Bâdâmi, and Banas'aṁkarî, tâlukâ Bâdâmi.—Some new inscriptions of importance have been turned up and copied here.

NOTE.—Most of the inscriptions at the above places have been copied by Mr. Fleet, and will be published, with some *fac similes*, in the *Indian Antiquary*, or in the third *Archæological Report*.

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TALUKA DHULIA.

The following statement gives the ruins in this taluka. It is to be regretted that no further particulars are forthcoming :—

No.	Structure.	Dimensions.	How built.	Present Condition.	Religion or Sect to which the Structure belongs.	Supposed Age.	Village.	Distance from Dhulia in Miles.
1	Hemádpanti Temple of Khanderáo.	8′ × 8′	With stones	Good.	Hindu of Shaiw sect.	About 250 years.	Amboda ...	12
2	Well, during the times of the Gawli Rájá.	15′ × 15′	Do. ...	Bad...	Hindu ...	Do. ...	Vinchur Bk.	14
3	Hemádpanti Temple...	8′ × 8′	Do. ...	Do. ...	Do. ...	Do. ...	Laling ...	6
4	Ditto ..	Do.	Do. ...	Good.	Do. ...	Do. ...	Do. ...	6
5	Well	10′ × 10′	Do. ...	Do. ...	Do. ...	Do. ...	Do. ...	6
6	Temple of Mahádev ...	12′ × 12′	Do. ...	Bad...	Do. ...	Do. ...	Nandálá ...	20
7	Hemádpanti Temple of Mahádev.	12′ × 12′	Do. ...	Do. ...	Do. ...	Do. ..	Dhádre ...	14
8	Hemádpanti Temple of Devi.	15′ × 15′	Do. ...	Do. ...	Do. ...	Do. ...	Shirud ...	14
9	Hemádpanti Well ...	12 × 12′	Do. ...	Do. ...	Do. ...	Do. ...	Do. ...	14

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TALUKA NANDURBA'R.

The temple of Sidheshwar Mahádev at Korat (कोरट), 14 miles north-east of Nandurbár, is perhaps old and worth noticing; but it is an ugly, uninteresting building, and is entered in the Government list, it is thought, from its having been confounded in a distant view with the magnificent temples of Prakásha, which exactly face it on the opposite side of the river.

2. *Mosques and temples at Nandurbár* (नंदुरबार).—Nandurbár is full of relics of Musálman dominion. There is no end to the small mosques and tombs lying scattered in and around it. The chief mosques are the *Piratsa Dargah* and *Jumma Musjid*. The former is a great white mosque on a hill to the south of the town. Its exact dimensions are not known, nor does it seem to have any feature to distinguish it from other mosques. At the foot of the hill on the north side of it, and between the *Piratsa Dargah* and the western extremity of the town, (the quarter where the Musálmans still live,) is a great Musálman burying-ground with multitudes of tombs of various sorts, not particularly interesting, except as showing how suddenly the respectable part of the Musálman population must have been driven away and destroyed.

3. *At Nárayanpur* (नरायणपूर), about 5 miles west of Nandurbár, where there is an old fort close to a stone bandhárá (dam) on the Shivnad River, will be found, a little way up the stream, *fragments of a curiously-carved temple*, which is supposed to have stood in the fort, from which the fragments had been apparently removed in order to line a well. The well is now lined with curiously-carved stones, evidently those of the temple, and the stones lying near are those that were left unused.

4. The whole taluka of Nandurbár, from the north-west corner at Ráyagarh to Nandurbár itself, is covered with architectural remains of no particular value, being, it is suspected, quite modern, but which are memorials of the wars of the last hundred years, in which the Musálman population seems to have been suddenly destroyed or driven away. *Ráyagarh* itself is marked on the map as an important market town, and there is a sort of market held there; but the village is almost quite deserted, and the fort is almost gone, but there is a *small set of temples to Mahádev*, *a "dipmál," a small tank, and an avenue of mango trees*, that seem all of them very modern. They were built, I believe, by one of the family of the Ráuls of Málpur.

5. On coming from *Ráyagarh* to *Dhánora* (धानोरे) we find at the last place *a fort*, the wall of which has been hastily repaired with the fragments of a temple (one pillar sticks two feet out of the wall in a horizontal position); the wall is now in ruins, but the carved stones with which it was repaired are fresh and new.

6. At *Nandurbár* itself there is a *ruined tower*, with an inscription on it in the Persian character to the effect that it was repaired about 70 years ago.

7. All these signs indicate, that at the beginning of the century an invading Hindu army marched through the taluka from Ráyagarh to Nandurbár, driving out the Musálman population. Along the route we find villages, where the Musálman tombs are out of proportion to the present population. The Musálman quarter of Nandurbár itself is almost deserted, and yet though there still remains at least one

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great Musálman family in Nandurbár, whose family tombs are in beautiful preservation, and of which some of the members are old men, no one seems to recollect what cause drove out the Musálman population, and there is no remembrance of the war.

8. *The house of the Sardesái at Nandurbár* is said to be 400 years old, and Mr. Worthington, late First Assistant Collector, who saw it, reports that its architecture reminded him slightly of Hampton Court.

9. The following statement gives the dimensions, etc., of the ruins and other structures in this taluka :—

[*Statement.*

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Number.	Structure.	Dimensions.	How built.
1	Musjid near the great gate of the Government Fort.	3 ft. × 25 ft.	With stones and bricks ...
2	Jumma Musjid built by Hemádpant ...	133 ft. × 100 ft.	Ditto. ... ...
3	Káli Musjid	56 ft. × 45 ft.	With stones ... ...
4	Mauka Musjid	22 ft. × 16 ft.	With stones and bricks ...
5	Darga of Sayad Sádád Amhudin Pirsáheb.	200 ft. × 100 ft.	With stones and chunam ...
6	Darga of Awalgaji Pirsáheb	100 ft. × 75 ft.	With stones and bricks ...
7	Hajra	127 ft. × 119 ft.	Ditto. ... ...
8	Idga beyond the river	27 ft. × 16 ft.	Ditto. ... ...
9	Gumaj of Faine	23 ft. × 23 ft.	Ditto. ... ...
10	Gumaj on road to Náráyanpur	20 ft. × 15 ft.	With bricks ... ...
11	Khangá, a grave of an ancestor of Bodemiya and Budhanmiya.	75 ft. × 4 ft.	With stones and bricks ...
12	"Darga" on a hill to the south of the town.	Not given ...	With cut-stones and chunam ...
13	Hemádpanti Musjid near the Tuesday market-place.	50 ft. × 40 ft.	Ditto. ditto. ...
14	Hemádpanti Musjid near the arched gate in the town.	30 ft. × 30 ft.	With cut-stones ... ...
15	Musjid on Sháháda Road	40 ft. × 30 ft.	With cut-stones and bricks ...
16	Musjid to the south of the town ...	20 ft. × 15 ft.	.....
17	Bandhárá built by Hemádpant. ...	500 ft. × 15 ft.	With cut-stones and chunam ...
18	Tank to the south of the town	2640 ft. × 2100 ft.	Eastern side wall built with chunam.
19	Tank of Desái to the east of the town.	400 ft. × 300 ft.	With cut-stones. ... ...
20	Káli Vihir in the town	50 ft. × 15 ft.	Ditto. ...
21	Hemádpanti Well near the Kumbhár Lane.	50 ft. × 40 ft.	Ditto. ...
22	Temple of Nilkant Mahádev	34 ft. × 16 ft.	With cut-stones and bricks ...
23	Temple of Jata Shankar Mahádev ...	30 ft. × 15 ft.	With cut-stones ... ...
24	Temple of Kalaneshwar Mahádev ...	15 ft. × 10 ft.	Ditto. ...
25	Well near the temple of Mahádev of Umábái.	Do. ...	Ditto. ...
26	Temple of Kámnáth Mahádev	Do. ...	With bricks ... ...
27	Temple of Sidheshwar Mahádev ...	30 ft. × 15 ft.	With cut-stones ... ...
28	Temple of Vithoba in Desái Pura ...	400 ft. × 300 ft.	With bricks ... ...
29	Well on the way to Ranále	20 ft. × 20 ft.	With cut-stones ... ...
30	Well in Budhwar Peth	50 ft. × 50 ft.	Ditto. ...
31	Hemádpanti Well	30 ft. × 30 ft.	Ditto. ...
32	Temple of Sidheshwar Mahádev ...	100 ft. × 50 ft.	With stones, bricks and chunam ... ...
33	Old fort	.....	With stones and bricks ...
34	A "Samádh"	.....	With stones ... ...
35	Temple of Sati	.....	Ditto. ...

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Present Condition.	Religion or Sect to which the Structure belongs.	Supposed Age.	Village.	Distance from Nandurbár in Miles.
In bad order ...	Mahomedan ...	400 years ...	Nandurbár ...	
In good order ...	Do. ...	Do. ...	Do. ...	
Do. ...	Do. ...	Do. ...	Do. ...	
Do. ...	Do. ...	200 years ..	Do. ...	
Do. ...	Do. ...	600 years ...	Do. ...	
Do. ...	Do. ...	Do. ...	Do. ...	
In bad order ...	Do. ...	500 years ...	Do. ...	
In good order ...	Do. ...	600 years ...	Do. ...	
Do. ...	Do. ...	300 years ...	Do. ...	
Do. ...	Do. ...	500 years ...	Do. ...	
Do. ...	Do. ...	400 years ...	Do. ...	
Do. ...	Do. ...	500 years ...	Do. ...	
Do. ...	Do. ...	Do. ...	Do. ...	
In bad order ...	Do. ...	Do. ...	Do. ...	
Do. ...	Do. ...	600 years ...	Do. ...	
.....	.....	.....	.....	
In good order ...	Hindu	400 years ...	Do. ...	
Do. ...	Do. ...	500 years ...	Do. ...	
Do. ...	Do. ...	400 years ...	Do. ...	
Do. ...	Do. ...	Do. ...	Do. ...	
In bad order ...	Do. ...	500 years ...	Do. ...	
In good order ...	Do. ...	400 years ...	Do. ...	
In bad order ...	Do. ...	Do. ...	Do. ...	
Do. ...	Do. ...	500 years ...	Do. ...	
In good order ...	Do. ...	150 years ...	Do. ...	
Do. ...	Do. ...	300 years ...	Do. ...	
Do. ...	Do. ...	Do. ...	Do. ...	
Do. ...	Do. ...	150 years ...	Do. ...	
Do. ...	Do. ...	600 years ...	Watada ...	5 miles east.
Do. ...	Do. ...	Do. ...	Ranála ...	12 do.
Do. ...	Do. ...	Do. ...	Sinda ...	9 miles north.
Do. ...	Do. ...	Do. ...	Korat ...	14 miles north-east.
In bad order ...	Do. ...	Do. ...	Dhánora ...	14 miles north-west.
In good order ...	Do. ...	200 years ...	Ráyagarh ...	19 miles do.
Do. ...	Do. ...	150 years ...	Do. ...	Do.

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TALUKA TALODA.

The following statement gives the ruins in this taluka. It is to be regretted no further particulars are forthcoming :—

No.	Structure.	Dimensions.	How built.	Present Condition.	Religion or Sect to which the Structure belongs.	Supposed Age.	Village.	Distance from Taloda in Miles.
1	Temple of Chankeshwar.	30′ × 24′	With bricks and chunam.	Fair order ..	Hindu...	250 years..	Amlad ...	2
2	Temple of Rokdeshwar.	Do.	Do. ...	Ruins ...	Do. ...	Do. ...	Do. ...	Do.
3	Hemádpanti Temple ...	21′ × 7½′	Do. ...	Bad ...	Do. ...	Do. ...	Hatoda ...	2
4	Do. Samádh ...	12′ × 12′	Do. ...	Good ...	Do. ...	Do. ...	Do. ...	Do.
5	Do. do. ...	16½′ × 15′	Do. ...	Do. ...	Do. ...	Do. ...	Do. ...	Do.
6	Do. do. ...	13½′ × 13½′	Do. ...	Do. ...	Do. ...	Do. ...	Do. ...	Do.
7	Hemádpanti Temple of Mahádev.	15′ × 15′	Do. ...	Do. ...	Do. ...	Do. ...	Ashraiva...	4
8	Fort	240′ × 240′	With bricks and mud ...	Bad ...	Do. ...	500 years...	Kukarmunda.	8
9	Hemádpanti Temple of Mahádev.	15′ × 13½′	Do. ...	Ruins ...	Do. ...	250 years...	Fulwadi ...	8
10	Tank	.....	With stones.	Good ...	Do. ...	500 years...	Toranmál .	50
11	Three images of gods .	.....	Do. ...	Bad ...	Do. ...	Do. ...	Do. ...	Do.
12	Hemádpanti Temple of Devi.	15′ × 10′	With stones and bricks..	Good ...	Do. ...	250 years..	Magapada .	12
13	Fort	1½ square miles.	Do. ...	Bad ...	Do. ...	Do. ...	Manjin ...	Do.

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TALUKA SHA'HA'DA.

1. At *Prakásha* (प्रकाशे), on the Tapti River, 10 miles south of Sháháda, the head-quarter town of this taluka, there is a *collection of temples with tombs, &c.* They are built on high rocks, and have a very fine appearance, both from a distance and close. These temples happen to be exactly opposite to the temple of Sidheswar Mahádev at Korat in Nandurbár taluka, across the river.

Of these the largest, that of *Sangameshwar*, is so like a Musálman mosque with its two domes, that it would probably be taken for one at first; it is more likely a Hindu temple built in Musálman style. It is a fine, handsome, imposing building, and about 3 or 400 years old. It hardly requires preservation, as it is in no visible danger, but it is well worth photographing.

The town of Prakásha is very old and interesting. The Mámledár of Sháháda says that in a book now existing at Prakásha, called the history of the River Tapti, it is stated that a river named Prayoshná (hot water) disappeared, and again re-appeared at this place, and from this circumstance the place was called Prakásha, by corruption of the words "Pragat jháli" (re-appeared). This tradition suggests that there has been volcanic action within the memory of man.

He states that there are five temples of importance, besides many of lesser importance.

2. *Temple of Gaotam* (गौतम), east of Prakásha, on the banks of the Gomi, said to have been built by one of the Holkars.

3. *A temple of Sangameshwar Mahádev.*—There are two Sanskrit inscriptions over the door. The temple was built in 1667 Sháli Wáhán. There is also a large sabhá mandap with a fine inscription carved on it.

4. On the west of Prakásha there is a *temple of the goddess Mansápuri with an 18-armed statue of the goddess.* This is supposed to be 250 years old.

5. *A temple of Kedáreshwar*, on the south of which is a pavement 59 feet long and 17 broad. This temple is said to be 300 years old. There is a "*dipmál*" (pillar for lamps) in front of it 43 feet high. Also a ghát or staircase down to the river 160 feet by 55 feet. No one knows who built the temple or the "dipmál."

6. North of the last-named is *a temple of Mahádev.* On the gate there is a fine carving of two elephants, &c. In a recess on the south side of the gate is an illegible inscription containing the year 1664 of the Sháli Wáhán.

7. On the south of Mansápuri's temple is *a stone mosque*, built, it is said, 125 years ago by one Malumuja.

8. *Sultánpur* (सुलतानपूर).—This is a ruined city about 10 miles north of Sháháda. Its walls enclosed a space of about a square mile, in one corner of which was a fort.

The interest of this place consists, not so much in the value of its ruins, which is not very great, (the buildings overthrown being neither better nor worse architecturally than those of many towns still standing entire,) as in its history. It evi-

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dently was a rich, thriving place, now completely destroyed and almost completely uninhabited before the ruins have had time to become old, and while the roads, avenues and gardens are still in existence. There are here the *remains of a jumma musjid* or great mosque of no particular merit. Like other buildings here, it has been broken up to supply building materials for the neighbouring villages. There is a *temple of Mahádev* outside the town built by Lakshmanráo Desái, who lived here. It is out of repair.

9. There is a small but interesting *temple in good repair* opposite the usual camping ground, *built by Ahilyá Bái, Queen of Indore*, step-mother of the great Yeshwantráo Holkar.

10. There is *a garden* from 250 to 300 yards square lying on the east side of the town, enclosed by a wall 3 feet thick of mud faced with bricks, and entered by an *imposing gateway* of bricks four feet thick but hollow. It is 30 or 40 feet high, and looks like the gable end of a large house in England with a gateway in the middle.

From this gate an *avenue of palm-trees* (there are only four palm-trees left in the avenue) leads to a *raised plinth* in the middle of the garden about 5 feet high and 4 feet square. This plinth was formerly covered over with cut-stone, and also cased round, as is shown by a "pipal" tree, which has grown up on the outside, and has caught tight between its roots two of the stones which formed part of the casing.

On the top of the plinth are *four tombstones*.

11. Near this *mausoleum* is a palm-tree, the stem of which is completely enclosed by a "pipal" tree, which has formed an almost perfect tube over it, the top of the palm-tree appearing above the "pipal."

There are altogether about 11 palm-trees in the garden; they appear as if more than 100 feet high. The walls of the garden are being gradually destroyed by people pulling the bricks out of them.

12. The most interesting ruin is *the house (or houses) of Lakshmanráo Desái;* it is not architecturally remarkable, but it was a large handsome house; it seems to have had a fine garden, and there are two or three wells connected with it.

13. *The fort* itself was of mud faced with brick, and rather intricately and curiously built; but the bricks have been to a great extent carried away.

14. There is only one respectable inhabitant of the place, named Matu Kripárám; all the other inhabitants seem to be Bhils. He relates the following story of the *destruction of Sultánpur.* I do not know whether it is mentioned in Grant Duff's history or not; so I give it on Matu Kripárám's authority, whatever it may be worth.

Malhár Ráo Holkar, husband of Ahilyá Bái mentioned above, had an illegitimate son named Yeshwantráo (the great Holkar). After Malhár Ráo's death, the Peshwá refused to acknowledge Yeshwantráo as his successor, and imprisoned the latter in Poona. Yeshwantráo, however, escaped, and came into the neighbourhood of Sultánpur, which was then part of Holkar's dominions. He struck up a sort of alliance with the Bhils, and plundered such of the inhabitants of the neighbourhood as would not acknowledge him as their king; among those who refused to notice him, was Lakshmanráo Desái, the chief noble of Sultánpur. One day Holkar came and took up his quarters at Chikli (a village about 6 miles west of Sultánpur), where Jugar Naik, the Bhil chieftain of that place, was his friend. From this place Holkar sent a letter to Lakshmanráo, calling on him for Rs. 500 (as a token

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of submission I presume). Lakshmanráo scornfully refused to send the money, and spoke rudely of Holkar's birth and caste.

Lakshmanráo then showed the letter to Kripárám Dagárám, a rich banker and a Patel of the place. This man was either devoted to Holkar, or, what is more likely, secretly afraid of him. When he heard what had happened, he trembled for fear of Holkar's vengeance, and taking Rs. 500 with him rushed off to Chikli, and flung himself and his tribute at Holkar's feet. Holkar then doubtless perceiving, by the movement of this piece of straw, which way the wind was blowing, took Jugar Naik with him in a carriage, and drove boldly into the fort at Sultánpur (the fort was then used as a kutcherry), and meeting the peons asked them "whose servants they were": they said "Holkar's." Then said he: "If you are Holkar's servants, go and plunder the Desái's quarters." There was at once a rush to Lakshmanráo's palace, Lakshmanráo himself having made his escape in time.

Then began the destruction. Holkar rewarded Jugar Naik by giving him leave to plunder the town. The Bhils fell upon it, and, as might be supposed, the whole town was destroyed, and all the respectable inhabitants fled away except the one man who relates this history. This man was ten years old when Holkar drove into the fort of Sultánpur. He is now eighty-two, and was never married. He has no children, and he has no one to cook his food. He wears hardly any clothing, and was poor enough to be very glad to take two rupees for his story, which Mr. Worthington kindly offered him. He is the son of the wealthy banker who thought to have saved Sultánpur by paying tribute to Holkar.

15. *Well at Taulái* (तऴाइ.)—Matu Kripárám relates the following story regarding this well. Taulái is a nearly deserted village about two miles north of Sultánpur. He states that the well was built about 100 years ago (Mr. Worthington thinks it much older) by one Maheshwar Bhat, whose sickle one day, when he was cutting grass, touched a stone and was turned to gold. He took the sickle home, but left the stone. His mother searched again for it with another piece of iron, which on touching the stone also turned to gold. She then picked it up and took it home, after which the family of course soon became rich, and Maheshwar devoted part of his wealth to digging the well. This tale is an instance showing how much stronger a memory Hindus have for any absurd legend than they have for true history. I suppose this Maheshwar Bhat, who was of the same variety of Brahmin caste as Matu Kripárám, was an industrious grazier who made a fortune. His well is one of the finest in Khandesh.

This well has, as reported by the Mámledár, 92 steps above water, and probably 10 or 12 below. The well is round and about 25 or 30 feet in its inner diameter.

The stairs are about 18 feet wide, and divide into various portions, each consisting of a flight of about a dozen steps terminating in a broad landing-place. Over two of these landing-places are great domes like the domes of a mosque, and in descending the stairs one passes first through a single arch, then under two arches one above another, and then under three arches one above the other.

The general architectural effect is very grand; the staircase of the well produces an effect on the eye like the nave of a great cathedral, which says a good deal for the architectural skill of the builder; for the actual size of the staircase is scarcely enough to allow one of the great pillars of a first-rate cathedral to stand inside it without crushing out the walls.

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This well is so excellent as to deserve to be carefully preserved at a considerable expense. Hitherto it has suffered no visible damage except from the roots of trees, but these have already done mischief to it. Orders have been issued to have them cut out.

16. At *Fattepur* (फत्तेपुर), 10 miles north of Sháháda, there is *a ruined fort* with some curious paintings on the wall.

17. At *Mandána* (मंदाणें), about 10 miles north-east of Sháháda, there is *a very high fort*, in which there is rather a curious piece of sculpture : a small white marble image of a Hindu god, which, though in its general fashion and idea like a common Hindu image, has so much beauty that I suspect it to be the work of some European artist in the service of one of the Holkars. The villagers will not allow it to be taken away.

TALUKA PIMPALNER.

In this taluka there are *a series of ancient temples at Balsáne* (बलसाणें); *also, caves, and an ancient well at Bhámer* (भामेर). Regarding the former, a plan is appended, **A**, drawn up by the Mahálkari of Nizámpur. These buildings are so beautiful that I make little doubt they have already been thoroughly described by scientific persons. They do not seem to be exposed to much danger at present; the people seem to be proud of them ; the place is very retired and not very commercial, and the climate does not seem to be of a nature to injure the ruins.

No building could be more worthy of being accurately photographed than the principal one of these temples. Though small, it is exquisitely beautiful, carved luxuriantly from summit to base inside and out, and of a very graceful form. It seems to be of the same age and style as the carvings of the caves at Ellora. The human figures, though, like most of such Indian carvings, not really good, are not coarsely ugly, but are very tolerable sculpture, and the rest of the carving is very minute and fine.

Its general appearance is of a very richly carved building, which has had all its mortar removed, or as if the stones had been carved one by one, and then loosely put together.

I imagine that in character it does not differ from other Hemádpanti temples.

The interior room of the temple is 18 feet square inside with a doorway in each side.

In the front of the temple there is a portico to which you ascend by six steps. The pillars at the top of the steps are 5 feet apart, and the whole portico is 12 feet wide. The pillars inside the temple were about 10 feet high and 2½ feet square at base. Each pillar has for its capital a horizontal flat cross, under each arm of which is a cherub or angel with the palms of the hands pressed together as in prayer.

These figures are remarkably perfect, and astonishingly like similar figures in English cathedrals.

The style of the temple and the carvings remind one of the caves of Ellora, and I should suppose it is of about the same period. The stones are black with age.

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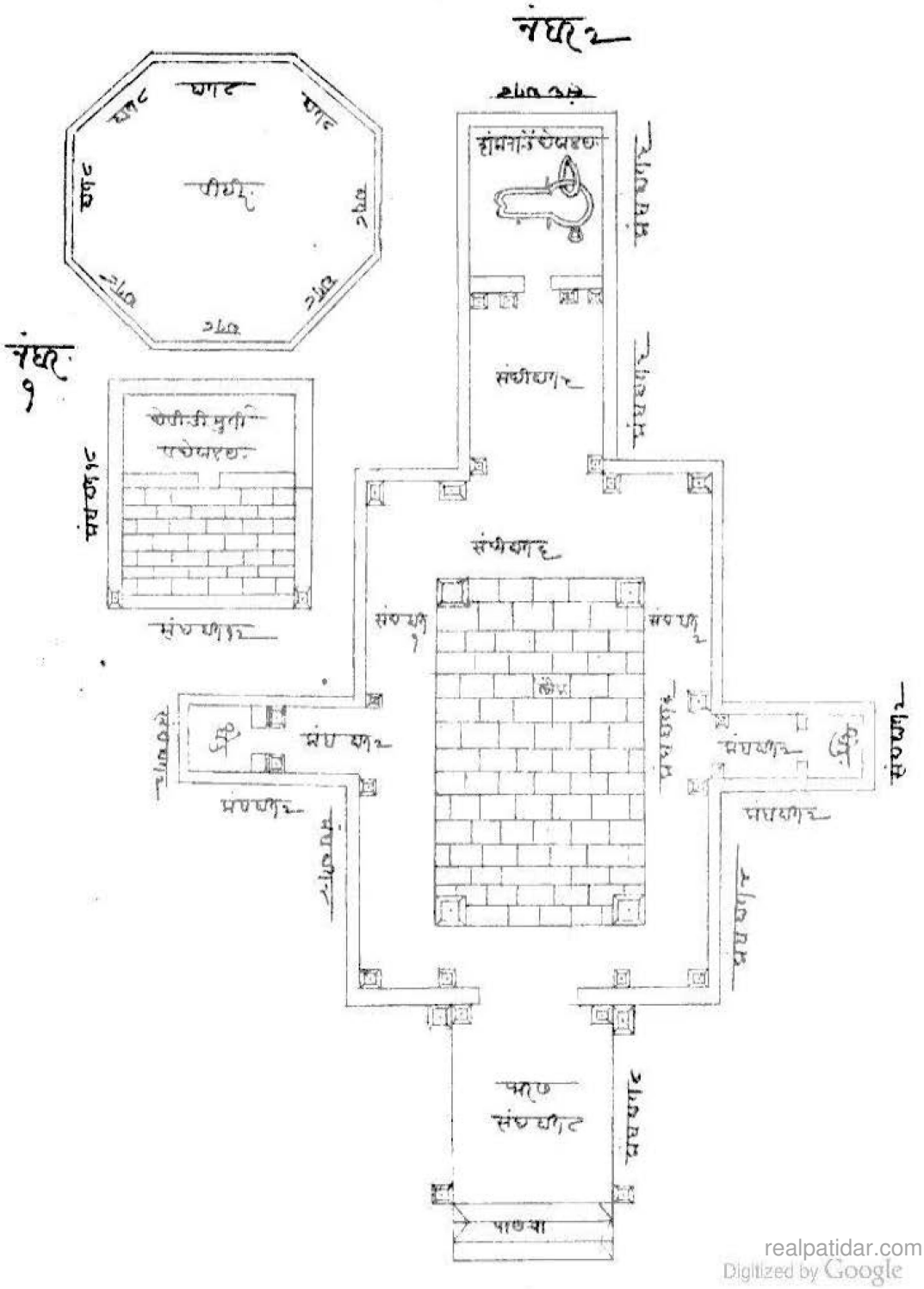

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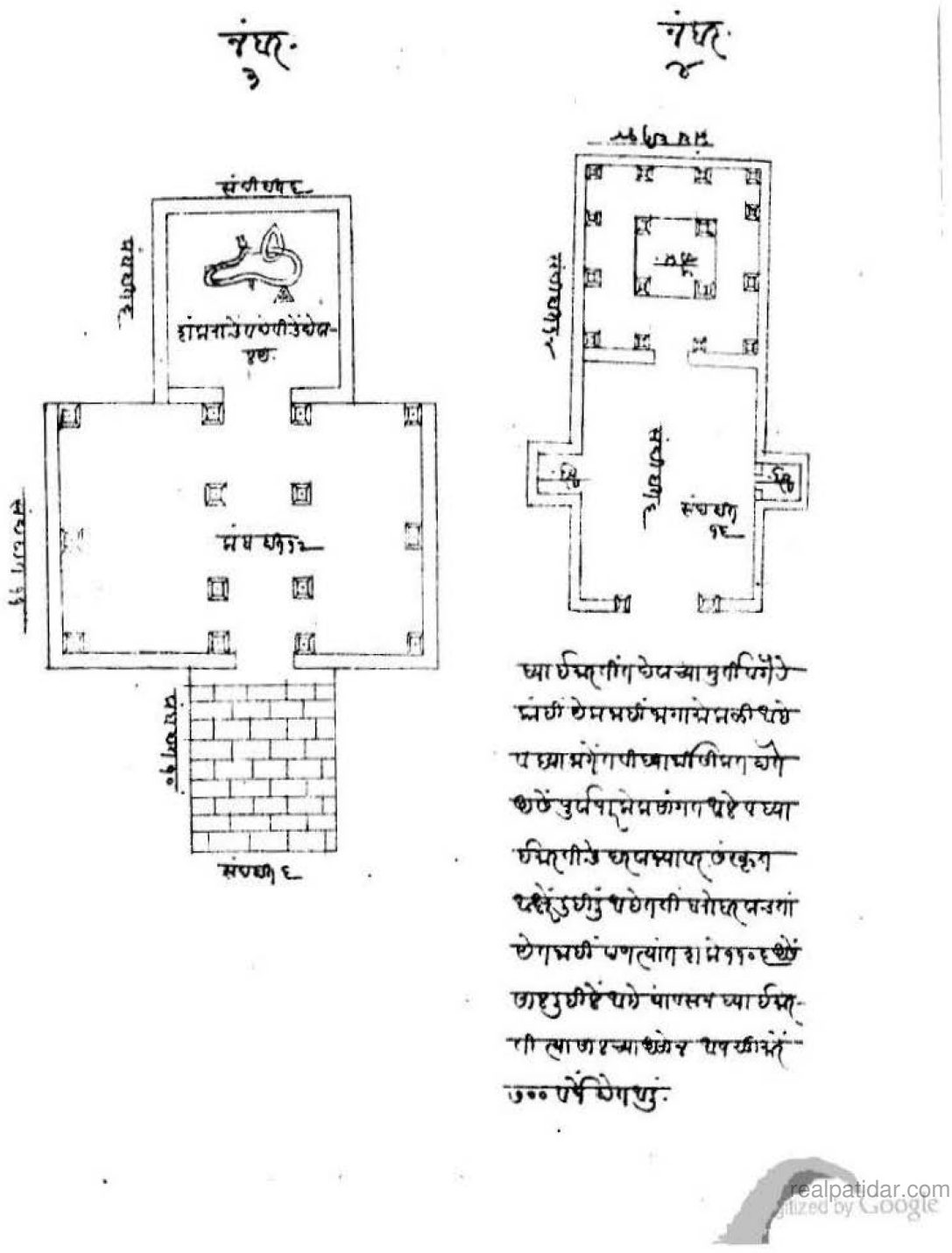

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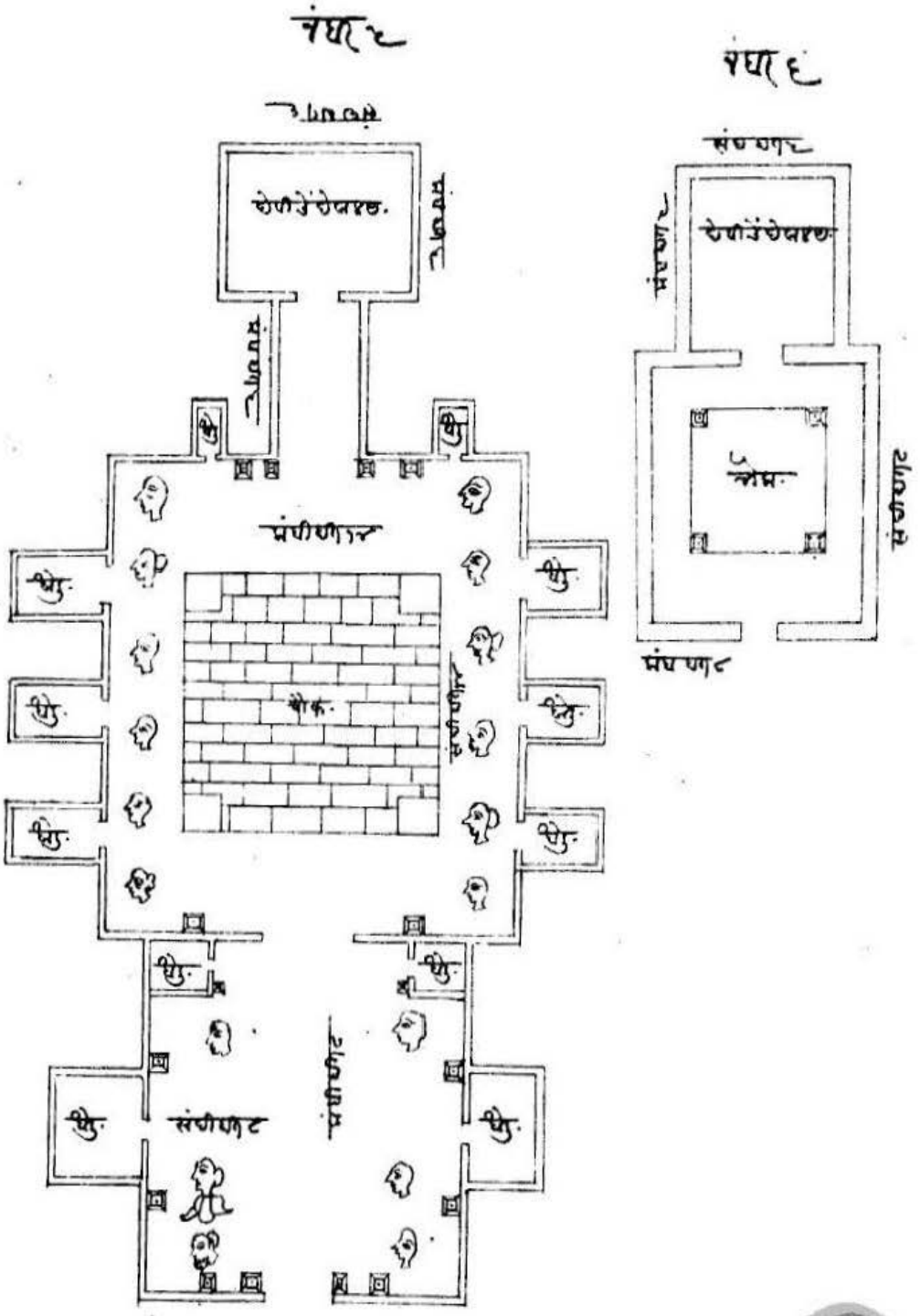

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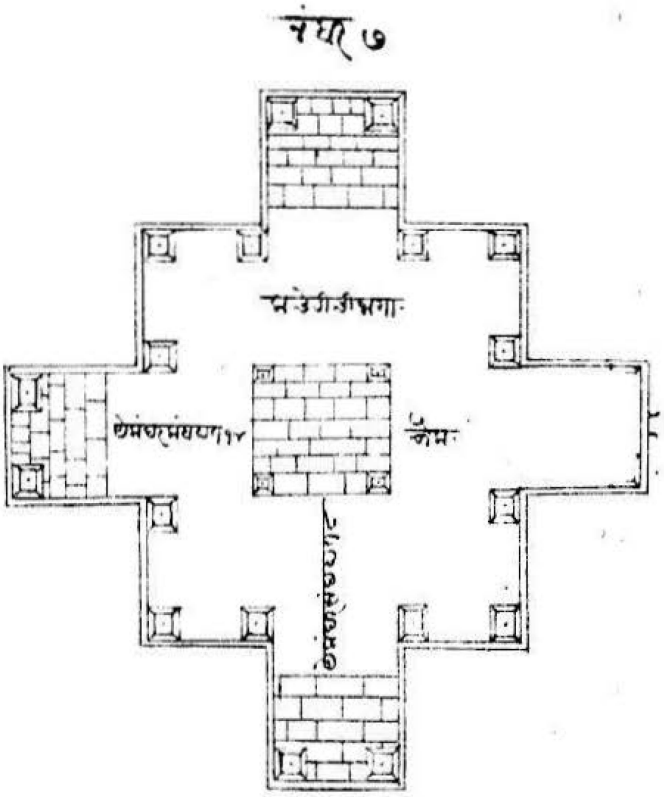

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The other temples and buildings at this place are some of them very beautiful, though the one mentioned is considered by far the best of all.

One of them has on the lintel a Marathi or Sanskrit inscription.

Balsáne is 14 miles east of Pimpalner, the head-quarter town of this taluka.

The dimensions of these temples are as follows :—

1	...	...	...	18 feet × 12 feet
2	...	...	...	14 feet × 9 feet
3	...	...	...	12 feet × 11 feet
4	...	...	...	14 feet × 14 feet
5	...	...	...	14 feet × 14 feet
6	...	...	...	8 feet × 8 feet
7	...	...	...	14 feet × 8 feet
8	...	...	...	8 feet × 8 feet

They appear to belong to the Shiwa sect, and are supposed to be more than 500 years old.

2. *Bhámer caves* and *an old Hemádpanti tank* (such tanks are called Gaoli Rájás' wells, and they are not very uncommon in Khandesh).

Bhámer is a ruined town built of stone, at the foot of a great hill, on which a fort is built. It is 4 miles south of Nizámpur.

The town itself seems to have been the chief station of a taluka in former times. The whole place is covered with ruins and old foundations of houses. It is surrounded by a loose ruined wall. On the west is a gate flanked by two round towers with two pillars about nine feet high for gate posts, one of which is standing in its place, the other lying down at some distance. The pillars seem to be cut out of single stones.

There is an old stone palace, which was the kutcherry in the Peshwá's time. On the entrance-gate is a carving of an animal like an heraldic lion "*regardant*" with a circular shield on the right.

There is another much finer gateway standing. There is at each end of it an archway, and on each side of the roadway between the arches is a raised terrace 5 or 6 feet high.

Upon each terrace stand two pillars about 12 feet high, and behind each pillar is a pilaster in the side-wall, and on each side in a line with the pillars is a pilaster in each end-wall.

These pillars and pilasters are of the same fashion as the two at the other gate.

Near this gateway is the Hemádpanti Tank. It is a characteristic specimen of what the natives here call the Gaoli Rájás' wells.

There is a ruined mosque near the same gateway.

The hill itself has been turned into a fort by the addition of some masonry to the natural escarpment.

All that could be learnt about the history of the fort (the natives in this zillah have very short historical memories) was, that about 60 years ago the place was seized by a Musálman rebel called Kale or Kálekhan, at which time, I suppose, the town was destroyed.

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There are round towers at the entrance-gate, and the roadway to the top is occasionally cut into steps. But the remarkable feature of this fort is that its buildings are mostly underground ones, the escarpment being honey-combed with caves, some of which are plain and shapeless, but others constitute regular complete buildings with pillars to support the roof, all architecturally regular.

These caves are spoken of as the Gaoli Rájás' houses; I should suppose some of them to be extremely old, but others are in their present state apparently not many hundred years old.

All the caves of any importance face south-west, and are arranged nearly on one level, like those of Ellora. Generally the rock overhangs the doorway of the caves, and in front of the doorway another rock rises up so as to form a parapet in front of the door.

The first set of caves consist of three, opening into each other. The floors are deeply covered with mud, leaving the present height of the ca ves ab out 12 feet. The middle cave is the largest of the three, being about 24 feet square.

The partition walls between the caves are very thin, and there is no carving; but the marks of tools all over the walls show that the caves are not natural formations.

The next set of caves consist also of three, the middle one being the largest, and divided from the two end ones by this partition of rocks. Through one of these partitions a door or opening has been accidentally made; in the other partition is a small hole.

The roof of the largest cave in the middle is supported by three columns of rock left to serve as pillars. In two of these, grooves facing each other have been cut, one groove in each pillar apparently to support lamps or a screen. This cave is very irregular in shape.

Beyond them are two other caves not remarkable, and 50 yards beyond is a cave containing water, and called a táká (tank): it is divided into two parts by a wall of rock 15 inches thick and rising to within 3 feet of the roof. The mouth of this tank is divided lengthwise into 3 parts by two stone pillars.

Next we come to a regular palace cut in the rock, which was the fort kutcherry.

The first of these caves, supposed by the Mahálkari to be 300 years old or more, is divided by 2 rows of regularly-shaped pillars, with pilasters corresponding to them in the walls.

The doorway of this cave has a lintel of the form called in England "shouldered."

The side posts are fluted down to the ground and moulded to about half way down; in the fluting, below the moulded part, are, on the left side of the doorway, two figures about 15 inches high. They seem to be male and female, but the Mahálkari called them "chopdárs." There is another figure on the right door-post.

The second room cave, the whole of which is in very good preservation, is used as a residence.

The length of the pillar is divided into successive portions, which are round and square alternately.

The third cave of this set is like the other two.

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Beyond these three caves, which constitute the kutcherry, is a cave said to have been used as a dungeon. It is a great square hole about 20 feet deep and somewhat more in length and breadth. The opening at the top is long, horizontal and narrow. Perhaps a very active man might contrive to climb up to it by help of the roughness of the walls, but not without great practice. There is a small hole at the side near the offices just mentioned, to pass food through for the prisoners.

There is another cave of no great importance on the other side of the hill facing north-east.

Also in a part of the same side facing north towards Nizámpur, there is a whole range of caves said to be inaccessible.

The dimensions of the tank are 75′ by 60′. It is said to be more than 500 years old.

3. At *Brahmanwel* (ब्राह्मणवेल), 10 miles west of Nizámpur, there is *a samádh* 7′×7′ and a *temple of* "*Devi*" 27′×15′, both in good order and built, the former of stone, and the latter of stone and chunam, both said to be 250 years old.

4. At *Nizámpur* (निजामपूर), the head-quarters of a Mahálkari, subordinate to the Mámledár of Pimpalner, there is a *temple of Párasnáth* 75′×59′ built of stones and chunam, in good condition, said to be 250 years old. It belongs to the Jain sect.

5. In addition to the above ruins there are numberless fragments of ruin apparently of the same class of building as the Hemádpanti temples scattered about in many of the villages, which lie at the foot of the hills south of the Pánjra in the Pimpalner Taluka.

These fragments are generally single pillars curiously carved, evidently very old and often built into other buildings. The most conspicuous is in a village due south of Pimpalner about 5 miles from it.

6. There is also a *Hemádpanti tank* at the village of *Indra*, 6 miles north-west of Dusána on the road to Málpur.

TALUKA CHOPRA.

1. *Jumma Musjid at Chopra* (चोपडे).—Supposed to be 300 years old. It is estimated to have cost Rs. 20,000, and its dimensions are 34′ long and 48′ broad. The musjid is said to have been built by Miran Mahamad Khán, one of the Farukhi Kings of Khandesh.

2. *Káli Musjid at Chopra.*—Supposed to be 200 years old. It is estimated to have cost Rs. 1,500, and its dimensions are 40′ long and 42′ broad. It is said to have been built by Dádá Miya, a Mahomedan saint of local celebrity.

3. *Musjid of Shiláne Sáheb at Chopra.*—Supposed to be 200 years old. It is estimated to have cost Rs. 1,500, and its dimensions are 40′ long and 30′ broad. It is said to have been built by Shiláne Sáheb, a fakir, who lived 200 (two hundred) years ago.

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4. *Musjid in Shekhpurá at Chopra.*—Supposed to be 200 years old. It is estimated to have cost Rs. 20,000, and its dimensions are 37′ long and 37′ broad. It is supposed to have been built by one Mirá Shekh Mahamad Walejá A'waliyá, and is kept in repair by Amzud Ali, a Musálman of Chopra.

5. *Sátkothadyá Well at Chopra.*—Supposed to be 200 years old. It is estimated to have cost Rs. 2,000, and its dimensions are 65′ long and 45′ broad. It is said to have been built by Jawbá Ráná Duli, whose descendant Amin walad Shekh Bhikári still owns it. The well is situated in Survey No. 1156 of the village of Chopra.

6. *Well in the garden of seven palm-trees at Chopra.*—Supposed to be 200 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 24′ long and 42′ broad. It is said to have been built by Ján Ali Khán Jáhágirdar, and is situated in Survey No. 1143.

7. *Old Fort at Chowgáon* (चौगाव).—North-west of Chopra, supposed to be 500 years old. It is estimated to have cost Rs. 2,00,000, and its dimensions are 500′ long and 500′ broad. It is situated about a mile and a half to the north of the village on the top of rising ground in Survey No. 168. The plateau of the fort is reached by steps as in the fort of Laling in Dhulia Taluka. There are tanks on the side, as in Laling. Some of them are of carved stones. Inside the gate of the fort is a Pir's tomb and a tank. Remains of wall are visible. The fort is said to have been built in the Gaoli Ráj. A vernacular sketch plan and description is appended, **B**.

8. *Temple of Náteshwar at Lásur* (लासूर).—North-west of Chopra, said to be 300 years old. It is estimated to have cost Rs. 2,000, and its dimensions are 46′ long and 38′ broad. It is situated in the hills to the north of Lásur, and is surrounded by a wall on the outside; on one of the wells inside the temple is an inscription. An impression of this is given below; a sketch of the temple is also given, **C**:—

॥श्री बारसा छिगक्रा कि वटति॥रस्व
धने ष्ठ प्ते॥आश्विन बडळे छंद्रो प्रष्टादा
यति निर्मितवा॥॥स्वठ्ठि श्रा शका ष्ठ
४ द्दतारा॥मं वद्धरे आश्विरमा प्तम्न ह
पत्ते वत्ति॥॥य नेदा स्तु ठो॥जीव पादं
जप्तुतक्षमो पाद्ये नइदं सिवाळयं
चती॥श्री शिवार्पशमस्तु॥श्री शुभ
प्रवउ॥वत्ती॥॥शुभ प्रनाना॥

9. *Lálbág Well at Adáwad* (आडावद).—East of Chopra, supposed to be 150 years old. It is estimated to have cost Rs. 3,000, and its dimensions are 30′ long and 12′ broad. This is a fine old well with steps at present in ruins. It is built of stone and chunam by Shámdas Guzarathi, and situated in Survey No. 276.

10. *Musjid with well at the above place.*—Supposed to be 125 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 20′ long and 12′ broad. It is an old mosque built in Survey No. 1, having a foundation of stone and chunam, and with a superstructure of brick and chunam. On one of the stones of the steps is a Persian inscription, copy of which is herewith given :—

(سال تاریخ وفاتش از خرد میخواستم گفت ناتف شمع حسنت روی او

(سنه ۱۰۸۹ هجری)

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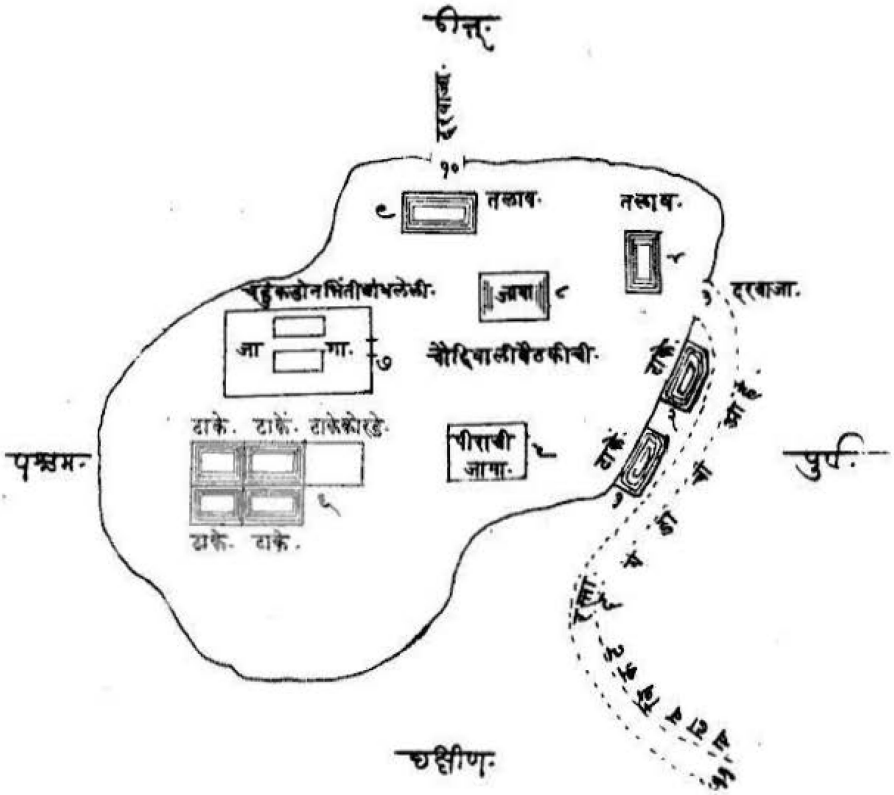

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१२ [illegible]

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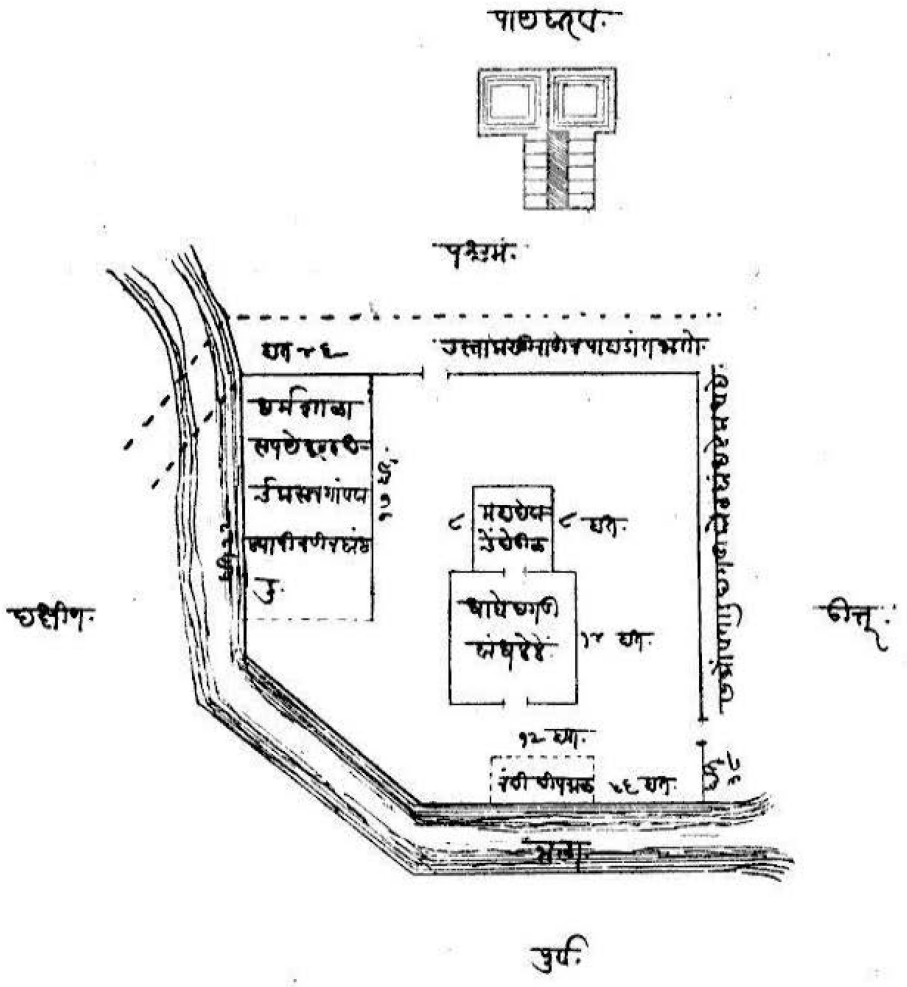
C.



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11. *Well with steps at the above village.*—Supposed to be 200 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 40′ long and 12′ broad. It is in ruins, and said to have been built by Eshwant Deshmukh in Survey No. 182.

12. *Temple built by Eunuchs at the above village.*—Supposed to be 200 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 50′ long and 36′ broad. It is in ruins, and built of chunam and bricks, with four doors and three minarets. Two of the doors have fallen in.

13. *Hot-spring of Unábdeo* (उनाबदेव).—This is more frequented than its sister spring of Nizardeo, and is in every way more worthy of notice. It lies about three miles to the north of Adáwad right under the Sátpura Hills. The hot water issues from an oblong hole in (what appears to be) a solid block of masonry forming the lower part of an old Hindu temple, and flows into a square tank (about 25×25 feet). The tank is situated in the centre of a small enclosure surrounded by a substantial, if not a very elegant, red brick wall. Within this enclosure there was formerly a dharmsálá built close to the edge of the tank for the use of Bráhmins, and there are at present two small Hindu temples.

The dharmsálá is now being rebuilt by some pious Hindu of Chopra, and further repairs to the tank and its surroundings are, it is understand, in contemplation.

There is a remarkable little shrine behind (or rather in) the block of masonry built over the springs. You creep down a very hot and narrow little passage or hole for about 10 feet, and find yourself in a hot chamber about four feet high and six feet square, in which are deposited several pieces of red brick and painted stone.

Unábdeo was at one time a kind of second Trimbák, and there are still traces of what once must have been a very picturesque little village:—

The temperature of this spring is as follows:—

	Thermometer before being placed in water.	Thermometer after being placed in water.	Difference.
At dawn	80°	140°	60°
At noon	90°	140°	50°
Water in tank at the remotest point from the spring	80°	100°	20°

An analysis of the water of this spring, taken in 1873 by Dr. Bainbridge, Civil Surgeon of Dhulia, gave the following results. He does not think it possesses any therapeutic value:—

Total solids by evaporation	18·20 grains per gallon.
Organic matter	3·2 ,,
Silica and iron	8·4 ,,
Lime	Nil.
Chloride of sodium	5 ,,
Sulphates (of magnesia ?)	2 ,,
Nitrates	A trace.
Nitrites	Nil.
Hardness	1·75 ,,
Reaction	Neutral.
Color	None.
Taste	Earthy.

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I am informed that in the "Valmiki Rámáyan" it is stated that the origin of this spring was the shooting of an arrow by Ráma to provide water for a Rishi called Sharbang. This story is somewhat similar to that mentioned regarding the Surat springs of Dewki Uni.

14. *Rámtalao or Sunábdeo* (सुनाबदेव).—This hot-spring is 4 miles west of the spring of Unábdeo, and its proximity to the springs of Nizardeo and Unábdeo suggests the possibility of all three possessing the same thermal source. This spring is to be found in a narrow gorge or glen formed by two low projecting spurs of the Sátpuras. There are no remains now but a broken bandhárá and a little springing pool of what must formerly have been a considerable expanse of water, and a very popular place of Hindu pilgrimage. The bandhárá is one of extraordinary thickness and solidity, and the bricks, which formed part of the old wall or tank, have become quite famous throughout this part of Khandesh. They are about a foot and a half long and from two to four inches thick. A curious story is told about them.

It appears that, some time before the introduction of our rule, a Musálman Mukhtyár of the Nimbálkar Jáhágirdár had charge of the village of Wardi, about 2 miles from Sunábdeo. This man, either in scorn or forgetfulness of Hindu prejudices, broke up the tank, and used the bricks in building a step-well in his own village.

From the day the well was opened, says the tradition, a curse fell on the villagers, and they were all attacked by guinea-worm.

The village consequently became deserted, and remained so till about 40 years ago, when the ancient Patilki family induced the inhabitants to return. The village was then repopulated, and all went on well, till in due time it was determined to rebuild the old village chauri. For this purpose the Patils applied for and obtained Government aid, and *permission to use the bricks of the old village well.* No sooner was the chauri finished than the curse returned. The people began to suffer from fever and dysentery, and in two years the village became once more deserted. Since then no one has attempted to re-occupy the old village site. The belief obtains that the offended deity of the Rám Talao still angrily presides over his ancient bricks! So strange is this belief, that though the village is now repopulated, not a single house or hut has been built within the ancient walls.

The villagers at present occupy a waste number about two hundred yards to the west of the Gáotán or ancient site.

The other day, being unaware of the tradition, Mr. John Pollen, Second Assistant Collector, endeavoured to persuade the people to use the bricks of the old chauri in constructing a new chauri, which he induced them to commence on the present village site. To this they most determinedly and persistently objected, and after a little demur plainly told him the cause.

"*The bricks are the property of Rám, and cannot be touched with impunity.*"

In spite of our schools and education this story is still repeated and believed throughout the country-side.

The scenery round about, if not grand, is very striking and pleasing.

The temperature of this spring is as follows :—

	Thermometer before being placed in water.	Thermometer after being placed in water.	Difference.
At dawn	80°	85°	5°
At noon	88°	91°	4°

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An analysis of the water of this spring, taken in 1873 by Dr. Bainbridge, Civil Surgeon of Dhulia, gave the following results. He does not think it possesses any therapeutic value :—

Total solids by evaporation	19 grains per gallon.
Organic matter	3·7 ,,
Silica and iron	8·4 ,,
Lime	Nil.
Chloride of sodium	4·9 ,,
Sulphates (of magnesia ?)	2 ,,
Nitrates	A trace.
Nitrites	Nil.
Hardness	1·75 grains per gallon.
Reaction	Neutral.
Color	None.
Taste	Earthy.

15. *Hot Spring of Nizardeo* (निझरदेव) *at Wirwádá* (विरवाडे)—The temperature of this spring is 100° at dawn and 103° at noon. Mr. Pollen, who made observations some years ago, reports results as follows :—

	Thermometer before being placed in the water.	Thermometer after being placed in the water.	Difference.
At dawn	70°	100°	30°
At noon	95°	103°	8°

Nizardeo is situated about a mile and a half to the north from the village of Wirwádá, close to a deserted village lying at the foot of the Sátpura range named Máyápur.

The well apparently springs from the bed of the Gauli Nallah, and used at one time to flow through the head of a bull fixed in the side of a small tank or cistern measuring about six feet by six. Now, however, the warm water trickles from a cleft (or clefts) in the rock a little to the side of this cistern, and the cistern itself is empty.

There is nothing at all remarkable in the surroundings of Nizardeo, and the spring does not now appear to be held in any very great veneration by the Hindus.

An analysis of the water of this spring, taken in 1873 by Dr. Bainbridge, Civil Surgeon of Dhulia, gave the following results. He does not think it possesses any therapeutic properties :—

Total solids by evaporation	21·6 grains per gallon.
Organic matter	3·2 ,,
Silica and iron	8·4 ,,
Lime	Nil.
Chloride of sodium	8 ,,
Sulphates (of magnesia ?)	2 ,,
Nitrates	A trace.
Nitrites	Nil.
Hardness	1·75 ,,
Reaction	Neutral.
Color	None.
Taste	Earthy.

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TALUKA SAUDA.

1. *Well at Kalmádu* (कलमोड), north-east of Nhávî.—Supposed to be 400 years old. It is estimated to have cost Rs. 2,000, and its dimensions are 27′ long, 15′ broad, and 17′ high. It is in a ruined state, and is situated on the old high road from Chopra to Barhánpur, and said to have been built in the Gaoli Ráj. The Nimbálkar carried off some of the stones of this well to repair his fort at Yáwal about 60 years ago. Since then it has fallen out of repair and dried up.

2. *Temple to Bhilobá* at Pádalsa (पाडळसे), south-west of Sauda.—Supposed to be 150 years old. It is estimated to have cost Rs. 2,500, and its dimensions are 85′ long, 66′ broad, and 15′ high. It is in good state, and is situated on high ground outside the village overlooking the plain of Sauda. It is said that a "Bhagat" named Krishná built this temple at his own cost about 150 years ago. The building is kept in constant repair by his grandson, at present living in the village.

3. *Temple of Mahádev at Udhali* (उधळी), *Khurd*, south of Sauda, on the banks of the Tapti.—Supposed to be 150 years old. It is estimated to have cost Rs. 1,500, and its dimensions are 27′ long and 24′ broad. It is in a half-ruined state. The outer halls were swept away by a flood. The shrine is, however, still perfect. It is said that Lakshman Kasbi, Mámledár of Sauda, built this temple.

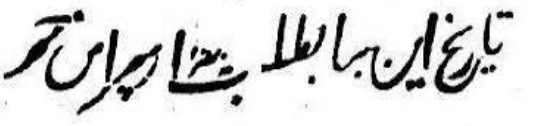
4. *Temple of Náth at Udhali Budruk* (उधळीबुद्रुक), south of Sauda, on the banks of the Tapti.—Supposed to be 150 years old. It is estimated to have cost Rs. 1,400, and its dimensions are 19′ long, 15′ broad, and 24′ high. It is in good state, and is said to have been built by a saint named Náth.

5. *Musjid of Balmiyá at Wághod* (वाघोड), north-east of Sauda.—Supposed to be 150 years old. It is estimated to have cost Rs. 1,500, and its dimensions are 19′ long, 18′ broad and 25′ high. It is in ruins. The walls of the compound have been demolished. It is said to have been built before the British rule by Lakshman Kasbi, Mámledár of Sauda.

6. *Nágjiri Tank at Ráver* (रावेर).—Supposed to be 200 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 41′ long and 30′ broad. This is a tank of clear water supplied from living springs by pipes; the waters of the stream which flows round Ráver take their rise from this tank, which is connected with the lesser tank by pipes. It is said to have been built by a Sonár, name not known.

7. *Keshao Kund at Ráver*.—Supposed to be 125 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 22′ long and 18′ broad. This is a tank of clear water supplied from living springs, and is said to have been built by Ahilyá Bái Holkar.

8. On a stone of the *old Sarái*, now used as a market *in the town of Ráver*, is an inscription the impression of which is given here :—



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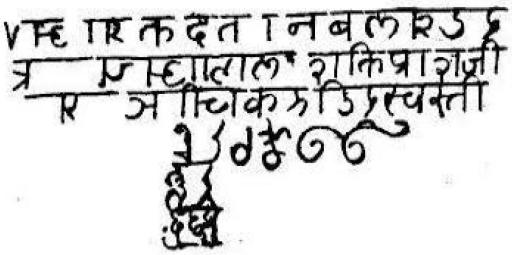
9. *Fort and Palace at Rasulpur* (रसुलपूर), a village two miles from Ráver.—Supposed to be 250 years old. It is estimated to have cost Rs. 25,000, and its dimensions are 336′ long and 300′ broad. This is in ruins. The walls are still standing. The old palace is in ruins, and is said to have been built by a Mahomedan Jáhágirdar, known as Diván Saheb, whose descendants now reside at Hyderabad in the Deccan.

10. *Temple of Onkáreshwar and a Dharmsálá at Bhokri Digar* (भोकरीदिगर), west of Ráver.—Supposed to be 125 years old. It is estimated to have cost Rs. 25,000, and its dimensions are 96′ long and 90′ broad. This temple is in a good state of repair. The dharmsálá is out of repair, and is said to have been built by Ahilyá Bái Holkar. It is situated on the banks of the stream Bhakar. The inscription on this temple is as follows:—

"चरणरज विठ्ठल बल्लाळ दात्ये मौजे धालोली परगणे राजापूर तालुके विजयदुर्गकर निरंतर ११९९"

an impression of which is given here :—



11. *Sarái, Nágjiri, and Musjid at Pál* (पाल,) on the Suki Nálá, in the centre of the table-land above Ráver.—Supposed to be 200 years old each. They are estimated to have cost Rs. 20,000, 1,000, and 10,000, respectively, and their dimensions are 201′ long and 201′ broad, 50′ long and 30′ broad, and 27′ long and 27′ broad. The old mosque is made of black stone without chunam, and has three arches. The Nágziri fountain is in a state of repair. It is not known who built it. Pál is said to have been destroyed 80 years ago by Eshwantráo Holkar. The Nágjiri tank or fountain is connected with the wall in the fort by under-ground pipes. The water escapes by 13 mouths or outlets on to the stream below. The sarái or dharmsálá is in ruins; only four walls now stand. An attempt is now being made to re-colonize Pál.

12. *Temple to Manubái at Mánápuri* (मानापुरी), north-west of Yáwal.—Supposed to be 300 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 22′ long, 15′ broad, and 15′ high. Some parts of the temple are in ruins. It is said to have been built in the Gaoli Ráj, and is situated about a mile from the village of Mánápuri in the hills. The goddess is worshipped by the Tadwi Bhils, who attend a a fair near the shrine in the month of "Chaitra."

13. *Fort at Yáwal* (यावल).—Supposed to be 100 years old. It is estimated to have cost Rs. 1,00,000, and its dimensions are 252′ long, 228′ broad, and 50′ high. Only 2 buildings stand in the fort, viz., the Nim kachari, a two-storied building, and the kachari proper; outer walls of the fort still stand, except on the west side. This fort was built by Appáji Ráo bin Gobá-Dáda Nimbálkar, to whose family Yáwal was granted in jáhágir by Scindia.

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TALUKA NUSSEERABAD.

1. *Cells north-west of Nusseerabad, at Kánalda* (कानळदे).—Supposed to be 300 years old. They are estimated to have cost Rs. 2,000, and their dimensions are :—

1st—5′ × 10′
2nd—7′ × 4′
3rd—4′ × 3½′
4th—3½′ × 3′

There is a quaint-looking temple of carved black stone on the bank of the Girna below the village, and close beside it is the house of the Gosái. In the centre of this house is a flight of steps leading to a door. When the door is opened, there are a few more steps, and then a big hole, climbing through which we find ourselves in the first cell or room, in the opposite wall of which is another hole leading into cell No. 2, and so on to cell No. 4. There is nothing at all remarkable about these cells; they are simply dug out of soft earth.

2. *Mat at Shelgáon* (शेळगांव), north of Jalgáon.—Supposed to be 200 years old. It is estimated to have cost Rs. 7,000, and its dimensions are 80′ long, 60′ broad, and 30′ high. It is said to have been built by Masangir Gosávi. It stands on high ground near the junction of the Tapti and Wághur rivers opposite Borawal, and is built of chunam and stone. Its east wall is in a falling condition. The temple is approached by steps.

3. *Temple of Mahádev at Kandári* (कंडारी), south of Jalgáon.—Supposed to be 400 years old. It is estimated to have cost Rs. 800, and its dimensions are 15′ long, 12′ broad, and 20′ high. It is a Hemádpanti temple gradually decaying. Walls, &c., are out of repair.

4. *Temple of Rámeshwar at Palásda* (पळासदे), north-west of Jalgáon.—Supposed to be 300 years old. It is estimated to have cost Rs. 1,500, and its dimensions are 17 long, 14′ broad, and 21′ high. The temple is built on a small hill near the junction of the Girna with the Tapti on a raised ota 25′ × 16′, and is in good state of repair. It is not known who built it.

TALUKA CHA'LISGAON.

1. Patna (पाटणे), a deserted village about 10 miles south-west from Chálisgaon, and under the Sátmála Hills, contains on the old village site, and in the glen named after it, a few interesting remains :—

(*a*).—*A temple of Mahádev on the village site.*

No record or legend of its construction can be found.

It consists of one cell and a "sabhá mandap." It is built of stone in the Hemádpanti style, and has the appearance of a mass of pillars built up close to one another,

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the whole supported on small stone elephants, such as are to be seen at the "Kailas" cave in the Yerolá group. The temple contains the lingum and sacred bull, and the images of Devi, Ganpati (?) Lakshami Náráyan, and Mahádev Párwati in fairly good preservation. The entire building is 75 feet long, 36 feet broad, and 18 feet high, and the door and pillars are highly carved. There is a stone in the "sabhá mandap" bearing a Sanskrit inscription in Bálbodh character, which is probably capable of being read. The inspection closes with the date Shake 1095.

(*b*).—*A Baudhya temple on the village site.*

This is smaller than the temple last described, and built in plain uncarved Hemádpanti style. The entire building is 39 feet long, 18 feet wide, and 12 feet high. Above the outer door is a small naked figure in the attitude of contemplation. The figure is backed by a carved "chatra." There are no other images, inscriptions, or windows to the building; no legend of its origin can be traced. It appears to be over 500 years old.

(*c*).—*A third temple on the village site.* This is small and in ruins, the cell only being in fair preservation. The whole building appears to have been 31 feet long, 27 feet broad, and 10½ feet in height. The part in better preservation is 16½ by 6 feet. Above the door is a damaged image of Ganpati. The building is otherwise plain, and no inscription nor legend of its origin can be found.

(*d*).—*A temple of Devi.*

This is half a mile distant from the village site towards the hill, and situated on the opposite or east bank of the stream. A flight of 25 steps leads down to the stream. On each side of the steps is a "dipmál," the one evidently far more recent than the other. The building consists of a quadrangle surrounded by "otas" of stones and chunam with a ruined roof, and an inner temple. In the latter portion are three cells in a line, and a smaller cell facing the third cell on theleft. The cell to the right contains a lingum and two images of devis faced by the sacred bull. The next cell contains Vishnu, and the third a devi, which is now the accepted shrine. The small cell contains another Vishnu. In the "sabhá mandap" are representations of the "Sheshásháí," Devi, and Lakshami Náráyan. The cells and sabhá mandap are built in Hemádpanti style, and the ground paved. The building contains 35 pillars, some round and some quadrangular; seven of the pillars have received new stone supports. The pillars and the door are ornamented to some extent. The ruined walls have been in some places repaired with bricks. The entire building is 69 feet long, 45 wide, and 14 high. At an outer corner of the temple is a stone bearing a Sanskrit inscription in Balbodh character, probably partly capable of interpretation. The building would seem to be over 500 years old, but no legend of its construction is to be discovered. In the sabhá mandap is a tomb of Kanhera Swami, who is said to have brought the devi to the place by his prayers. A small yearly jatra occurs in March. The building is generally plain.

(*e*).—*Shringár Ckauri.*—This name is applied to a cave about half a mile up the hill in a south-east direction from the above temple on the way to the Kanhera Fort. It appears to be cut out of soft trap-rock, and, like other excavations of the kind, the front is made to represent eaves, under which is an ota. This portion of the work is 25½ feet long by 7½ feet wide and 8½ feet high, and contains 5 pillars, which, like the door, are ornamented. Within the door is a space of 18 feet by 15 feet by 10¼ feet high, unornamented, and having no pillars or images. Outside the cave is a

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water tank in the rock. The cave appears to be contemporaneous with the Devi temple described above, but no story of its formation is to be found—no inscriptions exist.

(*f*).—*Sitá Nháni.*—Near the Shringar Chauri, and half-way up the hill, is a second excavation bearing the above name. It is quite plain, and measures, the outer portion 21 feet by 7½ by 8 feet high, the inner portion 20 feet by 15 by 8 feet high. Each portion has 2 plain square pillars supporting the ceiling. It probably dates with the last two works described, but no legend attaches to it.

(*g*).—*Nagarjun.*—This name is given to a third excavation to be found on the way from the Sitá Nháni to the Devi's temple. The cave consists of a "padasáli," and an interior cave, the former measuring 21 feet by 6, the latter 24 by 13½ with a height throughout of 8 feet. The padasáli has 2 pillars, and there are also 2 in the interior, all of which with the doorway are to a certain extent ornamented. Within are 3 naked figures seated, the centre one of which is in the attitude of contemplation. To the right of the group is a standing figure also naked, and a small figure holding the "chauri." To the right again of the whole group is a small cell 5 feet square; at the right end of the "padasáli" is also a cell 10½ feet square; at the left end a water tank. The cave bears no inscriptions, and no legend can be traced. It is probably about the same date as the others.

2. *Hirápur* (हिरापूर).—A village 7 miles west of Chálisgaon, contains a Hemádpanti temple of Mahádev. It is 50 feet long by 27 feet wide and 12 feet high. It has 18 pillars, which with the door are to a certain extent ornamented. The whole building is decaying. No inscriptions exist, and no legend appears to be attached to the temple.

3. *Wághali* (वाघळी.)—This village is 6 miles east of Chálisgaon, and has—

(*a*).—*An old temple to Mudhai Devi*, built in Hemádpanti style on the bank of the river. The building itself is 55 feet long by 24 feet wide and 17 high, and enclosed in a space 142 feet long and 84 wide, bounded by a wall. The whole is ruinous. It is generally plain, but the doorway and 24 pillars are worked up to a certain extent. Within is a representation of Bhawáni. There are no inscriptions, and no legend can be traced.

(*b*).—*A small temple to the right of the above*, 11 feet square and 9½ high, containing an image. It is in ruins, and has no inscription, nor does any legend attach to it. It appears to be of some age.

(*c*).—*Manbhava Temple.*—This temple is built in Hemádpanti style, and is 33 feet long by 22 feet wide, and 13 high. The pillars and doorway are ornamented. Formerly it contained a lingum, and there is still the sacred bull outside. Three large stones within bear Sanskrit inscriptions in Balbodh character, which, however, are not readable. Near the temple is a well, inside, and on each side of which is a small cell. The temple is undoubtedly very old, though it is now in the possession of the Manbhava sect, who say they have had it for the last seven generations.

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TALUKA PA'CHORA.

1.—*Tákli Budruk* (टाकळी बुलरुक), about three miles south-east of Kajgaon Railway Station, contains *a temple of Mahádev*. The temple is 33 feet square, and 12 feet high, with a spire 8 feet high. It is surrounded by a stone and lime ota, and in the ground attached to it is a well. The whole is plainly built, and appears to have cost about Rs. 35,000. It was built more than 100 years ago by the Diwan of Bala Bhikaji Dhamdheri.

2. *Dighi* (दिघी) is about 8 miles south of Kajgaon Station, on the east bank of the river Gadád. It has *a temple of Devi*. The temple consists of three "sabhá mandap" or vestibules before the sanctum is reached. These vestibules measure, the first 9′ feet square by 15′ high, the second 16½′ square by 20′ high, the third 6½′ by 5′ by 16′ high. The sanctum is 9′ square by 18′ high. The whole is built of large stones and lime, somewhat ornamented, and has only one entrance. There are no inscriptions to be found. It is said to be over 500 years old, but no legend of its construction remains. When the village belonged to the Pawár Jáhágirdar of Nagardeola, a jatra used to be held on "Chaitra Shudh Pornima." This has been discontinued since the village came under English rule.

3. *Sangameshwar* (संगमेश्वर) is on the east bank of the Gadád River below the junction of the Arunáwati River, 4 miles east of Kajgaon Station and 1 mile from Nagardeola. There is a fine *temple of Mahádev*, apparently more than 500 years old, and built in Hemádpanti style. The building is partly in ruins. It consists of a corridor of three "dalna," measuring altogether 24 feet by 8 feet wide and 10 high. This holds the sacred bull. We then enter the "sabhá mandap," which is 16½ feet square by 12 feet high, and then a small vestibule 8½ feet by 6¾ feet by 15 feet high. The sanctum beyond is 8½ feet square by 17 feet high. The doors are ornamented. The roof is supported on 22 stone pillars. No inscriptions are to be found, and no legend attaches to its construction. A small jatra is held on "Magh Shudh Chaturdashi."

4. *Nagardeola Budruk* (नगरदेवळे बुलरुक) is a large village about 5 miles east of Kajgaon Station. West from the village is an *old temple of Mahádev* said to be Hemádpanti built. The temple itself appears to be about 200 years old. It is built of large stones unornamented, and consists of a roof supported on pillars. It has a doorway, though no walls. Its length is 18 feet, breadth 8 feet, height 10 feet. No inscriptions are to be found, and no legend attaches to the place.

5. *Nándre* (नांद्रे).—The village has *a well* apparently of great age and said to be Hemádpanti built. It is 90 feet both ways at the level of the ground, and has steps on three sides. The well is not now used, and is falling to ruin.

6. *Wadgaon Amba* (वडगांवअंबे) is 5 miles east from Warkhedi, an important bazaar village, and has—

(*a*).—*A temple of Mahádev in ruins.* It is 14 feet long by 12 wide, and built of large blocks of stone in Hemádpanti style. It consists of two portions, a sabhá mandap and sanctum. There are no inscriptions, nor any legend of its construction.

(*b*).—*A Hemádpanti well.* It is constructed of large blocks of plain stone, and the water, 24 feet below the surface, is reached by two flights of steps 19 feet wide at right angles to one another. It is of undoubtedly great age, and is in use to the present day. There is no legend except that the well is Hemádpanti.

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7. *Lohára* (लोहार)—A large village 10 miles east from the Maiji Railway Station has, on its south and 1½ miles distant on the bank of the river, *an old temple to Tapeshwar Mahádev*. It is for the most part built in Hemádpanti style of large plain blocks of stone. It consists of a "sabhá mandap" and sanctum. The former is 8 feet square and 16 feet high, and the roof, now fallen in, was supported on octagonal carved pillars of stone. The latter is 8 feet square and 8 high, and many-angled on the exterior. The doorway, which opens to the east, is worked up. There are no inscriptions, and no legend can be traced; but the temple has a money allowance of Rs. 15, and land to the amount of Rs. 4-8.

8. *Kurhad Khurd* (कुरहाड खुर्द), Pargana Lohára, 7 miles from the Maiji Station, and half-way on the road from Páchora to Lohára, has *an old temple of Mahádev*. The whole is in Hemádpanti style. The temple itself is a many-angled building 18 feet long by 15 feet wide and 14 feet high, and contains the lingum and at the back a devi. The entrance is through the sabhá mandap, which is to the north and mostly in ruins. Its measurements are 20 feet long by 17 feet. Between the "sabhá mandap" and the sanctum is an image of Ganpati. The doorway is worked up. There are no inscriptions, and no legend is to be gathered.

9. *Sangwi* (सागवी), Pargana Lohára, and about 1½ miles east of Kurhad, has a comparatively recent *temple of Mahádev*. It is said to have been built by Baburáo Wishwanath Patel about 175 years ago, at a cost of some Rs. 500.

10. *Sájgaon* (साजगाव), Pargana Lohára, a mile west of Sangwi, has *a temple to Tukabaji Devi* to the south of the village. It is a building of brick and wood, and is said to have been raised about 200 years ago by Balaji Moreshwar Pandit Patel at a cost of Rs. 700. A small jatra assembles on "Margshipsha Shudh Purnima."

11. *Chinchkhed* (चिंचखेडे), or *Maiji*, as it is sometimes called, is three miles north from the railway station of that name and the site of the yearly *Maiji Fair*. It contains a temple to Maiji Devi, which is in no way remarkable as a building, being partly constructed of rough stone and lime, and partly of brick and lime, the supports being all of common wood. The original building appears to be about 200 years old, and is 25 feet long by 18 wide and 28 high, and would have cost about Rs. 1,000. About 12 years ago another Rs. 1,000 were expended by Dárku Kásár Vinchurkara to adding a "sabhá mandap," which is 30 feet by 16 feet by 28 high. The temple is remarkable only for the large fair which yearly assembles in February.

Land of Bornár and Chinchkhed, of the value of Rs. 20, is attached as inam to the temple. I append herewith two official extracts, giving an account of the origin of the Maiji Fair, which even at this late date are not void of interest:—

Extract paras. 16 to 21 from a letter No. 1519, dated 18th September 1852, to the address of the Registrar of the Sudder Adawlut, Bombay, from Mr. Elphinstone, Collector of Khandesh.

16. I now proceed to give an account of the origin and progress of this fair* (as it has been received from the Mámledár of the Jámner District, in which the fair is annually held,) as called for in Mr. Secretary Lumsden's letter No. 1797, dated 6th April 1852.

* Maiji.

17. A woman named Maiji was the daughter of a man of the Firoli Kunbi caste, an inhabitant of the village of Hewri in the Jámner District. She was married to a man in the village of Hiwarkhede Bujruk in the same district. Being very much harassed and tormented by her father and mother-in-law,

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Maiji left all the concerns of the world, proceeded westward to the Toran Mál mountain, situated in the Sultánpur Taluka of this province, and there received religious instructions from Goraksh Náth, a religious devotee. She then returned to the village of Bornár in the Jámner Taluka, and stayed there for seven or eight years, where they granted to her some land in inam, which is continued in her name up to this date.

18. Leaving Bornár, Maiji came and lived in the village of Warkhede in the Bornár Pargana, f some days. She afterwards came to the village of Chinchkhed (in the environs of which the fair is now held) of the Bornár Pargana, and as she was crossing the Girna River near the last-mentioned village, with an intention of going to the Toran Mál mountain a second time, the Patil of Chinchkhed, knowing her intention, went up to her and constrained her to remain at his village and brought her back to Chinchkhed. From this time Maiji remained at Chinchkhed for the space of 12 years; every year the Patils and villagers provided her with an earthen-roofed house, and every year she set it on fire; this she did for the consecutive 12 years, at the end of which, at the village of Chinchkhed, she committed herself to the earth to be buried alive—and from this spot it is said there came, above, 3 peaks of "Shendur" or red-lead powder. This event is said to have taken place about 200 years ago. People made vows to Maiji while she was alive, and it is said that they obtained what they wished. So much for the origin of Maiji.

19. The fair began every year to assemble on the 15th of the month of "Paosh" (or early in January), which appears to be the day on which Maiji buried herself. The district of Bornár was held in jáhágir by the Pawár family; it is assumed that the head of this family once made a vow to the goddess Maiji and, having obtained what he wished, he gave leases to the neighbouring villages for the purpose of collecting a large concourse of people at this fair, in which he preserved good order, in consequence of which the trade increased. There was no tax of any description levied at the fair, and business of trade was transacted with advantage; these facilities contributed towards attracting many merchants year after year. In this manner the endeavours of the Pawár were successful, and the fair continued to be prosperous up to the year of the great famine, which happened in the year Fasli 1213 (A.D. 1803-4.)

20. For four years after the famine there was no fair; after four years people again resorted to the fair on the 15th of Paosh Shudh in small numbers.

21. Since Fasli 1243 (A.D. 1833-34) Government erected slightly raised foundations or stall allotments for the merchants, which they pay for at the rate of 3 annas per square cubit, and the policemen and troops of the line afford protection, preserve order and keep peace at the fair, and Bhil Chowkidárs guard the roads leading to the fair. Its prosperity has yearly increased, till it has reached the point at which we now observe it. Many people pay their vows before the goddess Maiji. Hook-swinging is resorted to and offerings of various descriptions are presented before her shrine.

Extract paras. 7 to 12 from a letter, No. 12 dated the 17th May 1861, from the Superintendent of the Maiji Fair, to the address of the District Magistrate of Khandesh.

7. At your request I beg to subjoin "en resume" a slight narrative of the rise and progress of the Maiji Fair which, although not quite so explicit as I could wish, is the best I am able to afford, gleaned from hearsay and tradition (there being no Maratha records on the subject) imperfectly handed down from father to son up to the date when the Honourable East India Company took possession of Khandesh.

8. Upwards of 200 years ago a "soi disant" female saint or goddess expired in the village of Chinchkhed, the present site of the fair. Humble devotees began to visit her tomb, and eventually a temple containing her image (a large brass idol abont 3 feet high) was built and called after her, viz., *Maiji*. Pilgrims made this a place of yearly resort, usually appearing in large numbers during the full moon of the month Paosh Shudh, corresponding to our month of January. As usual in most parts of India, this religious assembly merged gradually into a semi-mercantile one, and at the present moment the worship of the deceased goddess is decidedly a very secondary consideration to the merchants who assemble at the fair.

9. In former years the most disgusting orgies used to take place, inaugurating as it were the Maiji Fair. This state of things, however, gave way to civilization, and hook-hanging and other equally debasing practices are now things of the past.

10. Governments anterior to ours undoubtedly protected and encouraged the fair; and it was in the commencement of the present century of considerable (relative) importance.

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11. It, however, frequently occurred that bands of licentious marauders swept down the valley of the Girna and plundered or ransomed the unfortunate merchants, pilgrims and others temporarily residing at the fair.

12. Since the British took possession, these raids ceased of course, and the importance of this great emporium has been steadily on the increase. What effect the railway will have when complete (which it will be in a few months), cannot be doubted. The increased facility with which merchants will be able to carry their goods to and from the fair, the advantage to be derived from an electric telegraph which will be laid along the line by the Railway Company, will tend, (in such a cotton-growing district as this, and close to the cotton-growing valley of Berar), in all human probability, to increase the traffic and importance of the fair fifty-fold.

12. *Pimpalgaon Budruk* (पिंपळगांव बुजरुक).—About 6 miles south-east from Wárkhedi, has a fine *old temple to Hár Háreshwar Mahádev.* A jatra assembles in January, and the village of Jaokheda is held in jáhágir for the support of the temple. A description and plan in vernacular accompanies, **D.**

13. *Bahuleshwar* (बहुलेश्वर).—At the junction of the Bahula River with the Girna, about 3 miles west from the Maiji Railway Station, has a fine *old temple to Mahádev.* A description and plan of the building in the vernacular accompanies, **E.**

Bhadgaon, Peta in Páchora Taluka.

14. *Kanási* (कनासी)—About 4 miles from the Kajgaon Railway Station and on the road to Bhadgaon, has a "*Manbhaw*" *temple to Krishnanat.* The temple itself is a domed building of stone, brick and lime, 21 feet square and 32 feet high and about 200 years old. A "sabhá mandap" has been recently added by a wandering "Manbhaw." A small jatra assembles on "Chaitra Sudh Purnima." The shrine is pretty well known. No inscriptions are to be found, and no legend of its origin can be traced. The temple itself probably cost Rs. 1,000.

15. *Pimparkheda* (पिंपरखेडे).—About 6 miles north-east of Bhadgaon on the Erandol Road, has a *temple of Pareshwara Mahádev,* and a tank. Both are becoming ruinous, though they do not appear to be more than 250 years old. Like Kanási, the temple is quadrangular with a domed roof, being 9 feet by 6 feet and 12 high. The building is of stone, brick and lime. The vestibule of the same materials and temple together probably cost about Rs. 2,000. The tank, 60 feet by 45 feet and 12 feet deep to the south side of the temple, is built of stone and lime. On the south, north and east there are steps. It appears to have been built with the temple, and is still in use. No inscriptions are to be found. No legend is attached to the temple and its tank.

TALUKA ERANDOL.

1. (*a*) *Erando*(एरंडोल) has a *fine building,* commonly called *Pándawáchá Wáda,* of which a plan accompanies, **F.** It forms a large quadrangle surrounded by a wall, a great part of which has a succession of windows with stone lattice-work of various patterns. The temple, which the Musálmans now use for prayer, at one end, was once the centre portion of a raised corridor, which formerly extended all across this end of the quadrangle as shown by the ruined pillars. There were other shrines in this corridor on each side of the centre and principal one. These arched recesses are surrounded with beautiful scroll work of varied patterns, and appear to have on the tops of each the crescent and star. Above one are the remains of a "Persian" inscription. There is also a "Persian" inscription over the main gateway. The temple ("Kotadinimáz padanyáchi" in the plan) consists of a massive

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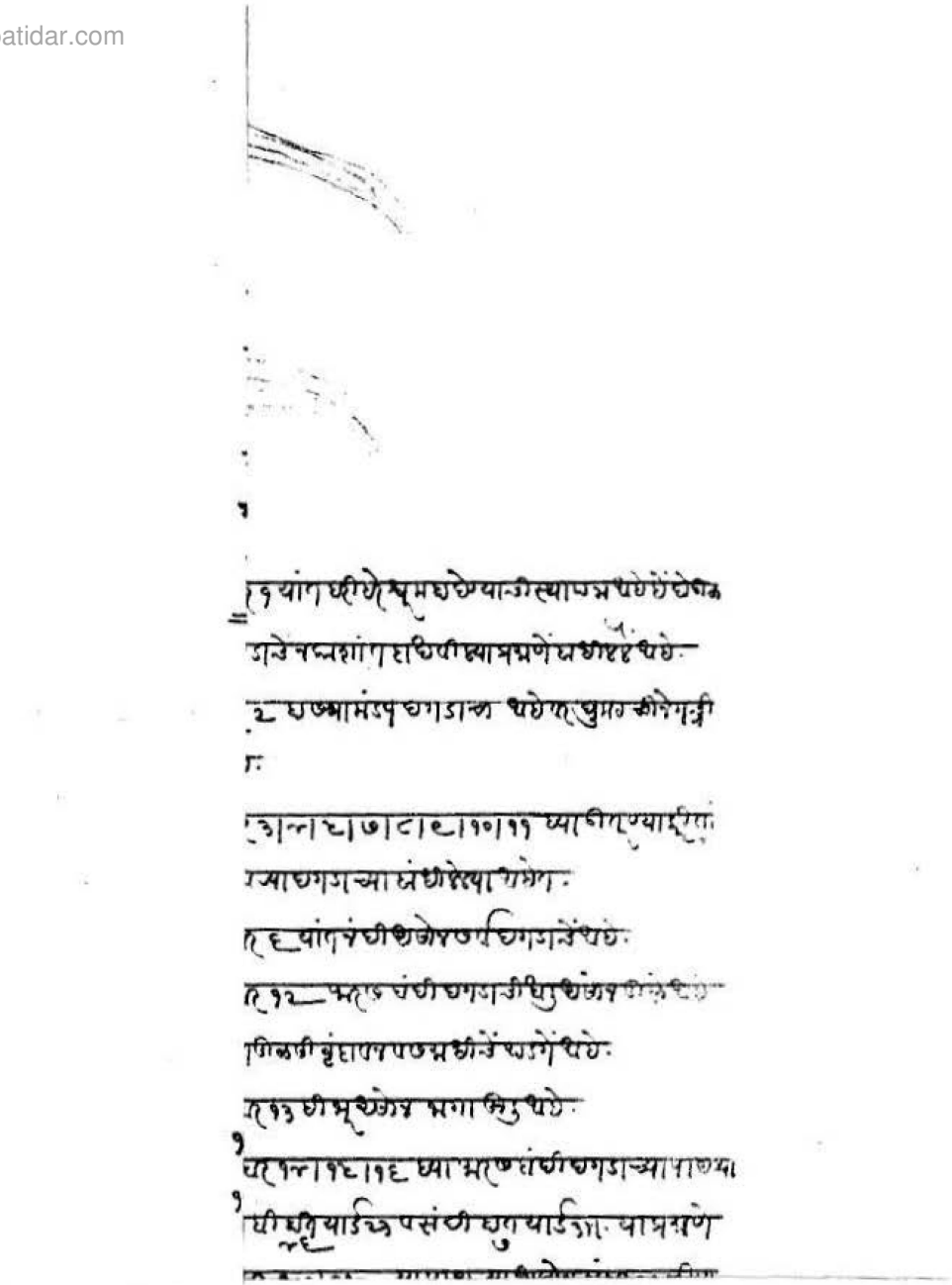

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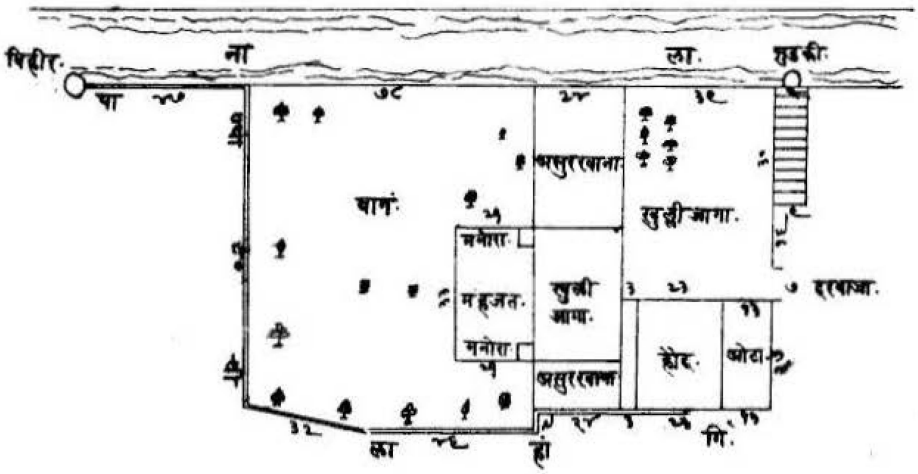

या आकारमाणे ४० फूट म्हणजे इंग्रेजी इंच एक.

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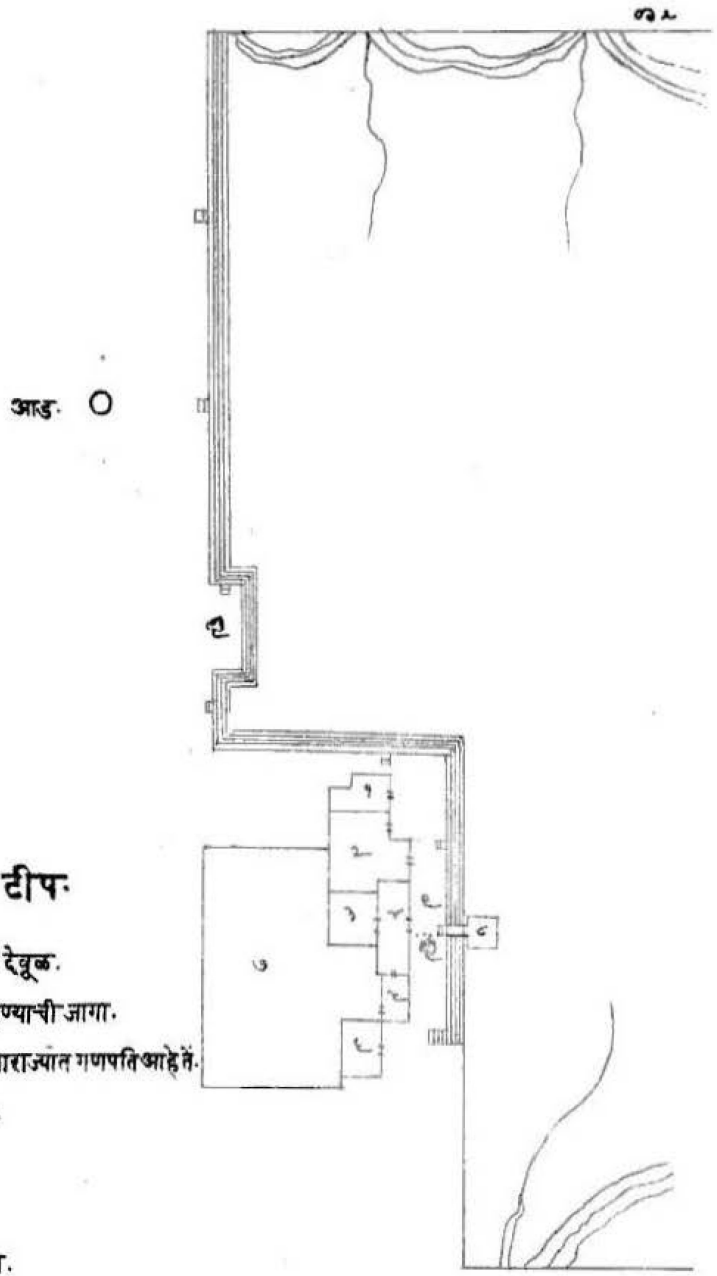

टीप.

नंबर.

१ महादेवाचें देवूळ.
२ पुजारी राहण्याची जागा.
३ देवाचा गाभाराज्यांत गणपति आहे तें.
४ सभामंडप.
५ कोठडी.
६ कोठडी.
७ खुली जागा.
८ मारुतीचें देवूळ.
९ फरसबंदी.

चार सलग जोड रेघानी दाखविलेले ठिकाणीं बांधीव काम आहे बाकी वाजू खुल्या आहेत.

या माना प्रमाणे ८० फूट म्हणजे इंग्रेजी इंच एक.

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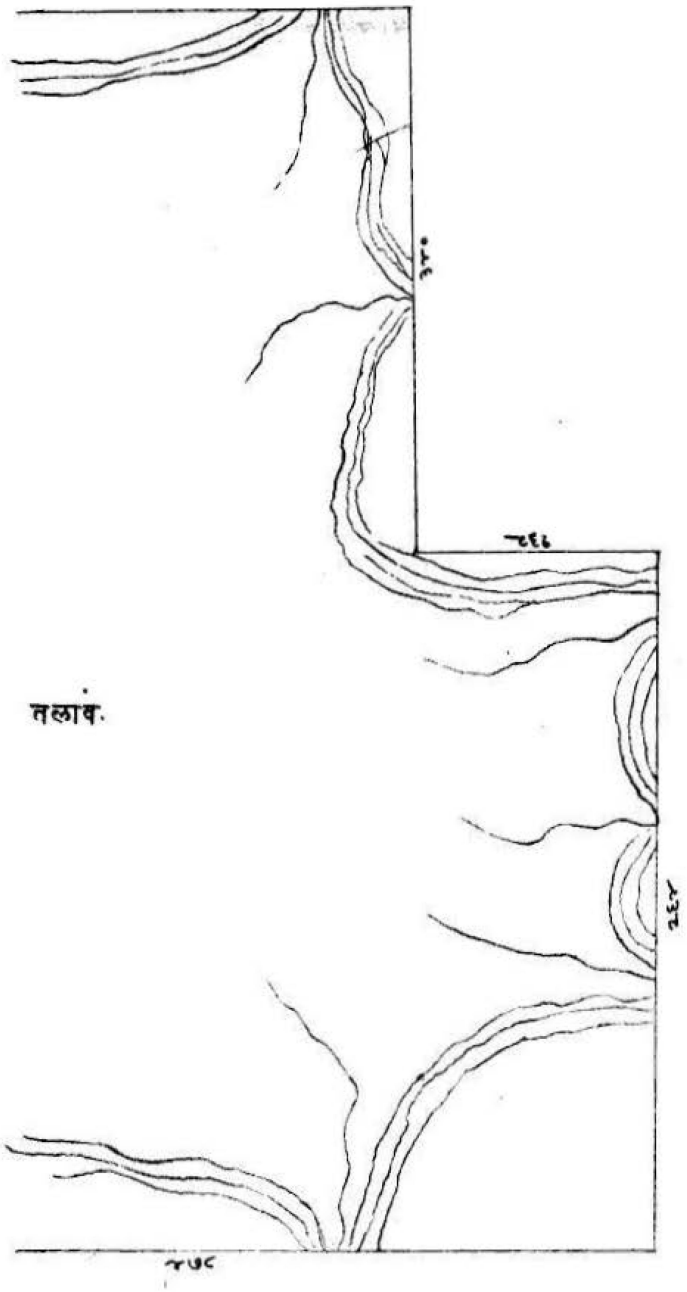
II.



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मुद्दगड पुराणांतर्गत गणेशपुराण याच्या पुढील पिंगि ७० ल्या अध्या-
यांत पर्णवि मंडळें आहे त्याचा प्रसंग. त्रेतायुगीं-

१ ब्रह्मर्षि क्षत्री अनाभयाणी तपश्चर्य मिळ्याने गणपती त्याला
प्रसन्न होऊन उदरास आले होते. तंतू त्याला उदरास आणि आले
भंप प्राप्त झाले पत्याणी प्रबळ भमन गणपती जी स्थापन भयेतु.

२ शेषाची धाना धूळ आमर्थ्य प्राप्त व्हावें म्हणोन अहंपर मेळ्या-
पर तें भळ प्राप्त भयेंमुळें त्याणी छणी छ भमन गणप-
ती जी स्थापन भयेतु.

हे उमण होन मुर्ती आहेत.

या छंस्थानच्या दक्षिणेस जी भरें दीड मैलापर भळ्या मध्यें भेगी
झंज आहे त्याला भीमकुंड आहे म्हणतात पूंजी यापीळी ग्रंथांतरी मंडळें
प्रमाण भयी.

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roof piled up of great blocks and beams of stone still bearing traces of red and yellow colors, the whole supported on large stone pillars, which show a good deal of flowery carving. The wall of the quadrangle, which is falling in, shows the most careless stone and mudwork, though the surface is made to look well enough. The whole building is a wonderful mixture of styles.

(*b*) The crossing of the two principal streets in Erandol is marked with a *group of graceful arches*, one per each street, joined together. This is mentioned, as it is rather uncommon.

2. *Pharkande* (फरकांडे), 6 miles from Erandol, southwards along the Aujani Nálá, has a *musjid about* 150 *years old*, built by a man named Chand Momin. The building is distinguished by two minarets, which are said to sympathize, so that if you ascend and shake the one, the other also shakes. The building has also fine chunam work, but is not otherwise remarkable. A plan accompanies, **G**.

3. *Mukhpát* (मुखपाट) is a village 3 miles south-east of Erandol. To its south-east is an irregular plateau, on which is a *tank named Padmálaya*.

On the bank of the tank are *temples of Mahádev, Máruti, and Ganpati*. The plan, **H**, and the remarks on its back best describe the place.

TALUKA AMALNER.

1. Párola Petha.

(*a*) *A dargá, called "Imam Bádshahá's Dargá,"* is situated to the east of the Fort of Párola. The dargá contains the tombs of two brothers Imám and Bádshahá. It is said to be over 100 years old, and is but plainly built. The lower part of the building is square and surmounted by 4 small spires at the corners, and one large one in the centre. The walls are 15 feet high, the "kalas" 20, and the building 31 feet square. The central dome is surrounded by a covered "padasáli." The lower part of the building is of plain stone, the upper of bricks and lime all painted white. It cost probably about Rs. 5,000. Sádáshiv Dámodar Jáhágirdár Parolekar is said to have built it. An "urus" assembles in the Arabian month "Subrát," for three days.

(*b*) The *Fort of Párola* was built about 150 years ago by Sádáshiv Dámodar Jáhágirdár.* It is about 525′ by 435′ and is surrounded by a ditch widened on the east into a tank with steps on three sides, those on the west dating with the fort, the east being more recent. The whole,—the walls of the ditch and fort,—are strongly built of stone and lime. It has inner fortifications as well as the outer wall. The inside is not distinguished by any remarkable architecture, and has been for the most part destroyed by Government. The principal building is used as a kachari.

(*c*) About ¼ mile out of Párola, on the Dhulia Road, is a very graceful "*Charti.*" It enshrines a "*páduká*" *of Girdhar Shet Bálájí Wále.* It is about 125 years old. The lower part is of stone and the upper part of brick and lime: the whole is 33 feet high and 12 feet square at the base. It must have cost about 2,000 rupees.

* Apparently on Vauban's principle.

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(*d*) *Swámi's temple, Párola.*—A fine building 24 feet square. It is built of stone with a brick spire highly ornamented with "chunam" figures, the whole being 40 feet high. It is attributed to Trimbukráo Sádáshiv Jáhágirdár, and is over 100 years of age. The estimated cost is about 25,000 rupees.

(*e*) A *temple to "Zapátá Bhawá"* (Parola) also attributed to Trimbakráo Sádáshiv, and probably having cost as much as the Swámi's temple. It contains four-handed images of Ganpati and Devis, and an elegant and highly ornamented "Chatri." A jatra assembles in "Vaishak." The temple is altogether 58 feet by 56, and has a spire over the sanctum 35 feet from the ground. The materials are the same as those used in the Swámi's temple.

2. *Undirkheda* (उदीखेडे) is 3 miles south-west of Párola, and about a mile further, in the same direction, is a large *temple of "Shri Nágeshwar Mahádev,"* situated in an island of the Bori River. It is in good repair, and is said to have been built by Trimbukráo Mámá Pethe, who got the village in jáhágir from the Peshwá about 125 years ago. The sanctum is built of prepared stone, and is highly ornamented on the exterior, rising in a many-angled spire to 40 feet from the ground. The "sabhá mandap" is of bricks and lime, and bears a small spire. There is a small vestibule between the "sabhá mandap" and the sanctum, containing the sacred bull. The whole is 40 feet by 25 feet, and surrounded by a wall 75 feet on each side, having a "*ghát*" to the river. There is a "dipmál" of brick and lime 36 feet high. The whole probably cost Rs. 50,000.

3. *Mháswá* (झसवे) is two miles east of Párola. It has a *temple dedicated to "Jhinjáná Devi."* She is represented with 4 hands, the material of the image being a white stone. The temple is a construction of some 20 years ago, and has been raised on the site of an older building.

To the east are 2 "*dipmáls*" close together, each 16 feet in circumference and 31 feet high. At the tops are let in plates of iron with handles attached. One of the "dipmáls" is said to shake if force be exerted on the handle. The "dipmáls," which are of brick and lime, are said to date, with the old temple, more than 300 years. A small "jatra" assembles from surrounding villages in "Chaitra."

To the north of the temple is *a tank 105 feet square and 25 feet deep,* built of stone and lime, and having steps on all four sides. It is said to date with the "dipmáls" and the old temple. About 150 feet from the temple on the south-east side are the *remains of an older and finer building said to have been dedicated to Tukai Devi.* The highly-carved stones lying about seem to belong to a period older than that assigned to the "dipmáls" and tank.

4. *Támaswádi* (तामसवाडी), 8 miles from Párola up the Bori River, has the *remains of a temple of Mahádev,* said to have been built 125 years ago by Ramji Pant Appa, who was a Mámledár of the Peshwá. The building is of stone, brick, and lime. The "sabhá mandap" is in ruins; but 18 pillars, which are still standing, of cypress-tree pattern, show that the building was of some architectural pretensions. The sanctum is of stone up to a height of 11 feet, supporting a spire 25 feet high, the latter of brick and lime and highly ornamented with figures. The whole size of the building is 24 feet by 18 feet. Its probable cost was some Rs. 10,000.

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TALUKA BHUSA'WAL.

In this taluka nearly all the temples are dedicated to Mahádev, and are of the Hemádpanti style. They have usually domes, and are supported by columns. Blocks of stones are piled on the top of one another, and no cement is used. The people say that all these temples were built in one (not the same) night, the materials having been previously prepared. Besides the above, there are numerous old wells scattered about the taluka from 100 to 300 years old, mostly constructed under the Moguls.

2. The structures worthy of note are as follows:—

At *Chángdew* (चांगदेव), in the petha of Edalabad and about 4 miles from the town of Edalabad to the north-west, there is *a temple* to a saint of that name of the Mediæval or Hemádpanti style, supposed to be about 400 years old. There are Bálbodhi inscriptions on each side of the entrance, but these have been almost entirely effaced by time, and are undecipherable. There are numerous representations of gods and heroes on the walls. In circumference the temple is 105 feet, and in height 120 feet. The building from the inside seems to have been constructed by fitting huge blocks of black marble one upon another without the aid of mortar or cement. There is a legend to the effect that the building was erected by giants, and in one night. The building is in good repair. There is also at Chángdew *a stone temple of Mahádev on the bank of the Tapti*. The structure is modern, about 100 years old, and was erected by Ahilyabái Holkarin. Its dimensions are 60 feet × 33 feet. The upper portion was thrown down by the great flood in 1837. The lower part remains intact.

3. *Anturli* (अंतुर्ली), in petha Edalabad, *a fine well of brick and mortar* in a good state of preservation, about 150 years old, situated about 12 miles to the north of Edalabad.

4. *Anjangáon* (अंजनगांव), in Edalabad Petha, a *temple of Amarsingbhawá*, 130 feet by 13 feet, built of bricks and mortar, and about 130 years old, situated about 6 miles east of Edalabad. The building is in good repair.

5. *Ghodankhed* (घोदनखेडें), in petha Edalabad, a *ruined well about 300 years old*, situated 6 miles north-east of Edalabad.

6. *Charthán* (चारठाण), in petha Edalabad, a *temple of Mahádev, of the Hemádpanti order*, said to be 700 years old; dimensions 34 feet by 28 feet, still in good repair. Representations of peacocks and parrots appear on the walls. The building is of stone and chunam, and is supported by 24 pillars. It is about 12 miles east of Edalabad.

There is also a *Mahomedan dargá* (दर्गा)—tomb—here about 500 years old in fair condition. The remains show that formerly Charthán was a large and thriving town. It is estimated that it contained no less than 700 wells at one time.

7. *Mehune* (मेंहुणे), petha Edalabad.—*Temple to Mahádev of the Hemádpanti style*, about 200 years old. Dimensions 8 feet by 8 feet, in good repair, situated 5 miles north-west of Edalabad.

8. *Regaon* (रेगांव), petha Edalabad.—*Temple to Mahádev in complete ruins*, supposed to have been built about 150 years ago by Báyajábái, situated about 20 miles south-east of Edalabad.

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9. *Wadgaon* (वडगांव), in petha Edalabad.—*Temple of Mahádev of the Hemádpanti type;* about 200 years old, dimensions 38 feet by 37 feet, situated 10 miles east of Edalabad.

10. *Hártálá* (हरताळे), in petha Edalabad.—*Two temples to Mahádev of the Hemádpanti style;* in ruins, 200 years old, dimensions 18 feet by 38 feet.

There is also here a *ruined mosque about 150 years old.* Hártálá is 4 miles south-west of Edalabad.

11. *Edalabad* (एदलाबाद), in Bhusáwal Taluka.—*Old fort in ruins* on south side of the town made of stones, earth and mortar. It was built by the Moguls, and must have been of great strength.

12. *Kandári* (कंडारी), in Bhusáwal Taluka.—*Stone temple partially in ruins of Mahádev,* supported by pillars of great antiquity; builder not known. Above the entrance are figures of Bahiroba and his wife, and on either side are representations of Máruti and Ganpati. Kandári is 2 miles to the north-east of Bhusáwal.

13. *Nimboli* (निंबोली), in Bhusáwal Taluka.—*Temple of Bahiroba in good repair,* about 150 years old, of brick and mortar, 33×27 feet, situated 18 miles south-east of Bhusáwal.

14. *Waibhale* (वइभळे), in Bhusáwal Taluka.—*Temple of Mahádev of Hemádpanti type,* having a dome and supported by pillars 37×28 ft. in good repair, 6 miles south of Bhusáwal.

15. *Rawád Chincholi* (रावदचिंचोली), Taluka Bhusáwal.—*Old stone temples (Hemádpanti) to Mahádev,* in good repair. No information to be obtained about them. This village is about 12 miles west of Bhusáwal.

TALUKA JA'MNER.

1. *Temple of Mahádev at Gárkhed* (गारखेडे), north of Jámner, supposed to be 300 years old, and its dimensions are 47′ × 24′. It is an octagonal building with elaborately carved stones and figures of men and women on the corners outside, and is now in ruins. The figures are worn away and unintelligible. The villagers still worship the "ling" inside the temple. There is nothing remarkable in the temple, except that you have to go down steps to get into it. The building is attributed to Hemádpant.

2. *Temple of Mahádev at Khataon* (खातगांव), north of Jámner, about 3 miles, supposed to be 300 years old. It is estimated to have cost Rs. 1,000, and its dimensions are 37′ × 32′. It is a remarkable-looking temple, now in ruins in the middle of the village, raised on a mound of round stones and mud. The pillars are composed of square blocks of solid black stones, and the cross-beams of the roof are of the same solid material. The villagers say that giants built this temple, as no mortal man could lift those blocks of stones. The building is ascribed to Hemádpant.

3. *Tank at Tondápur* (तोंडापूर), supposed to be 300 years old, and its dimensions are 85′ long, 85′ broad, and 25′ high. This tank is built of solid black stones with large flights of steps laid together without chunam leading down to the water. The bed of the tank is 13′ × 13′. In each corner of it are small pyramids of black stones. Beside the tank is a small temple said to have cost about Rs. 1,000. Its dimensions

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are 9½′ long, 9½′ broad, and 13¼′ high. It was recently repaired. It is without an image. Beside this temple lies a beast's head made of stone with a hole for the mouth into which, tradition said, if a man formerly put his hand, he could not get it out. Both tank and temple are ascribed to Hemádpant.

4. *Temple of Mahádev at Shendurni* (शेंदुरणी), south-west of Jámner, supposed, to be 200 years old; and its dimensions are 42′ long, 30′ broad, and 13½′ high. It is one of twenty temples to Mahádev built of solid stone without chunam. The hall is built of long blocks of solid stones, and the roofing supported by pillars of the same material. The building is ascribed to Hemádpant.

5. *Well with steps at the above place* supposed to be 200 years old and built at an estimated cost of Rs. 1,500. Its dimensions are 15′ long, 12′ broad, and 10½′ high. It is close to the temple to Máhadev, and has a broad flight of steps of solid stone.

TALUKA SHIRPUR.

The only noteworthy structures here are 10 *Mahomedan tombs at Thálner* (थाळनेर); of these 8 are built with common country cut black stone and two with burnt bricks. No. 1 is built in the form of an octagon with carved black stones, and the others in the form of a square with cut-stones.

2. These buildings, though more or less damaged outwardly and with parts of their domes destroyed, are still in good condition inside. Nos. 2, 3 and 4 are now and then used by European officers on tour, but the others serve no purpose.

3. There are some inscriptions in Arabic characters on the octagonal tomb. The characters, being worn out, make no legible impression on paper, nor is there any historical account of these tombs in the form of inscription on stone or brass forthcoming, nor any record of the cost of constructing them, which is, however, estimated at one lac of rupees. A copy of the inscription is given herewith :—

هو الشافي

بنورح صفايت قل يا الله و يا خذمت مكتو في حكمت بفضلك يا الله ساقن دقي

وفات بسلطان الدعظم لدحدالد سلطان زمان جهلا مي دادمي خوقاتلا لدومطلم في لاللي

لساحم معلي الله وفا حولاف واطا يغاالديان راحطا الوحهر او عشرفي وحداحب بينه

و سداور احد و امعدالله جود مايها الا ادلي محشابن الله كل حطو مساماني قايمه

4. No exact date or year in which these buildings were commenced and completed can be ascertained; but it is said by the Mahomedan community that these buildings were built about 500 years ago by one Sha Ajam Mule Sháráni, whom the Mahomedans call their Pir, and whose sepulchre is in the building No. 7 in the list.

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5. Thálner is 10 miles from Shirpur, the head-quarter town of this taluka. The size and dimensions of these tombs are as follows:—

No. 1	... ...	10′ × 10′
„ 2	... ...	11′ × 11′
„ 3	... ...	11′ × 11′
„ 4	... ...	8′ × 8′
„ 5	... ...	8′ × 8′
„ 6	... ...	3½′ × 3½′
„ 7	... ...	6′ × 6′
„ 8	... ...	11′ × 11′
„ 9	... ...	4′ × 4′
„ 10	... ...	4′ × 4′

W. H. PROPERT,
Collector of Khandesh.

Office of the Collector of Khandesh,
Dhulia, 6th July 1877.

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No. 8] Archæological Survey of Western India.

REPORTS

REGARDING THE

ARCHÆOLOGICAL REMAINS

IN THE

KURRACHEE, HYDERABAD, AND SHIKA'RPUR COLLECTORATES, IN SINDH,

WITH

PLANS OF TOMBS.

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.
1879.

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No. 13 of 1877.

General Department.

Commissioner's Office,
On the Indus, 6th January 1877.

MEMORANDUM.

1. Letter No. 307 from Deputy Collector, and Statement of Tombs, Kurrachee.
2. Hyderabad letters Nos. 308 and 1506, with photographs.
3. No. 2730, dated 4th August 1876, Shikárpur, with vernacular papers and translation, marked E.

The accompanying reports, noted in the margin, are submitted to Government in reference to their memo. No. 207, dated 18th January 1876.

2. The information received from Shikárpur is not so full and satisfactory as the Commissioner could have desired. If possible, further information from that district will be collected and submitted to Government.

W. LEE-WARNER,
For Commissioner in Sind.

No. 307 of 1876.

General Department.

To

The COLLECTOR of KURRACHEE.

Deputy Collector's Office,
Kurrachee, 4th May 1876.

Sir,

In compliance with the instructions contained in the Commissioner in Sind's memo. No. 193, dated 20th February last, copy of which was forwarded under your No. 682, of the 26th idem, I have the honor to furnish descriptions of several of the most important tombs at and on the Makli, near Tatta; there are, of course, many more of very little importance, which, owing to their being in ruins, are impossible to describe, and I have, consequently, omitted them.

2. I was unable to ascertain the original cost of any, except the Jami Masjid.

3. The historical details given, have been procured by me from Sayid Husain Ali Shah, son of Sayid Sabar Ali Shah, of Tatta, who furnished the same to me from a manuscript, entitled the *Tofat-il-Koran* (gift for the blessed), which he has in his possession, being a local history compiled by his family.

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4. Sayid Husain Ali Shah's ancestor, Sayid Ali Sher, son of Sayid Shakrula, settled at Tatta in the year 927 Hajri (A.D. 1520), many years before any of the tombs or masjids described by me were built, and the information furnished by him may be considered reliable.

5. Slabs will be procured and forwarded hereafter.

I have, &c.,
S. W. TYNDALL,
Deputy Collector of Jerruck.

(True Copy.)

W. LEE-WARNER,
Assistant Commissioner in Sind.

(See pages 35, &c.)

TOMB OF SAYID ALI SHIRAZI.

This and numerous other small tombs, which are in tolerably good order and enclosed by one court-yard, are situated on the Makli range of hills, about three miles from Tatta; some of the small tombs are inside the main building. The foundation and plinth are of stone, but the rest of the buildings is of brick-masonry, plastered over.

The roof consists of one large and two small domes—is oblong in shape, *i.e.*, $48\frac{1}{2} \times 33$ feet. A few of the smaller tombs within the court-yard bear inscription, but that of Sayid Ali Shah bears none.

This tomb was built by the Jokhias,—date not known. Sayid Ali Shirazi died in 980 Hajri (A.D. 1572).

TOMB OF NAWAB AMIR KHULIL KHA'N.

This tomb, which is in ruins, is situated on the Makli range of hills, near Tatta, and was built during the life-time of Amir Khulil Khán, viz., between the years 980 and 993 Hajri (A.D. 1572 and 1585), during the period that Mirza Mahomed Baki Khán governed Lower Sindh. Nawab Amir Khulil Khán is said to have been so peculiar and so conscientious a man that he left directions not to bury his body inside the tomb, but near it. Seven Hafizes, or religious devotees, were buried in the tomb.

The tomb, which has a domed room, stands in the middle of a court-yard; the foundation and plinth are of stone, but the rest of the structure is of glazed coloured bricks, having a few perforated slabs introduced between them. The tomb is octagonal in shape outside, but square inside. Each side of the outer octagon is 24 feet in length; the sides of the side square are 21 feet each.

The court-yard around the building is 156 feet square. Inside the dome are four tombs, each bearing legible inscriptions in the Arabic character; there are also legible inscriptions in the same character on the outer walls of the building.

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TOMB OF MIRZA ÎSA KHA'N TURKHAN.

This tomb, said to have been built in 981 Hajri (A.D. 1573), is situated on the Makli range of hills near Tatta. It and several other small tombs stand within a large square court-yard, within which there are also two minor court-yards; the entire structure is of sculptured stone. Legible inscriptions in the Arabic character are to be found in many of the slabs above the door-ways of the court-yard and of the several small tombs comprised within it. There are also a few perforated stone slabs artfully introduced in two or three places.

On the death of Mirza Sháh Hasan Arghun, who ruled over the whole of Sindh and died without issue, the province was divided and governed by two chiefs. Sultan Muhamed Bakr Khán took Sehwan and all to the north of it, and Mirza Îsa Khán took the remainder, and was the first of the Turkhans to govern Lower Sindh, which he did from 962 Hajri (A.D. 1555) until his death in 980 Hajri (A.D. 1572).

TOMB OF MIRZA MUHAMMAD BAKI KHA'N, SON OF ÎSA KHA'N TURKHAN.

This tomb, which is in ruins and said to have been built in 994 Hajri (A.D. 1586), is situated on the Makli range of hills near Tatta. It stands in the centreof a large court-yard, 95 feet square; the foundation and plinth are of stone, and the superstructure is of glazed bricks. Stone slabs over the door-ways bear legible inscriptions in the Arabic character.

Mirza Muhammad Baki Khán assumed the government of Lower Sindh on the death of his father Mirza Îsa Khán in the year 980 Hajri (A.D. 1572), and died in the year 993 Hajri (A.D. 1585).

JAM AMÎR KHUSRO KHA'N.

This masjid, better known by the name "Duhgiran-ji-Masjid, is situated at Tatta outside the town; it was built during the life-time of Amîr Khusro Khán in 997 Hajri (A.D. 1589); it consists of one main dome and two smaller ones communicating with each other and with the court-yard in front by arch-way openings. The foundation and plinth are of stone, but the rest of the building is of brick. The interior is lined with coloured tiles.

The "Mehrab", or pulpit, is of carved stone, and bears a legible inscription in the Arabic character; there are also legible inscriptions in the same character on the walls below the springing of the domes.

The length of the building, which is in ruins, is 98 feet, and its breadth 84 feet.

TOMB OF MIRZA JA'NI BEG, SON OF PAYEND BEG, AND GHAZI BEG, SON OF JA'NI BEG TURKHAN.

This tomb, which is partially in ruins, is situated on the Makli range of hills near Tatta. It was built about 1009 Hajri (1600 A.D.) It stands on a raised platform in the middle of a court-yard, is octagonal in shape, each side being 25 feet long, and

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has a domed roof. The foundation and plinth are of stone; the rest of the superstructure is of glazed bricks of the best description; it bears a legible inscription in Arabic character above the entrance door of the court-yard and also above the front door of the dome itself, as well as on the walls. The stone slabs around the doors of the court-yard and of the dome are elaborately and beautifully carved, and there are also a few perforated slabs above the door-ways of the dome. Inside the dome there are three tombs: two of them are built of marble and one of stone, and they all bear legible inscriptions in the Arabic character.

Mirza Jani Beg, son of Payend Beg Turkhan, was the last of the Turkhans who governed Lower Sindh, the capital of which was Tatta. He succeeded to the government on the death of his grandfather Mirza Baki Turkhan in the year 993 Hajri (A.D. 1585), his father being mad and in consequence unable to carry on the government. He had ruled for seven years, when Abdul Rahim Khán, a nawab or lieutenant of Akbar's, the Emperor of Delhi, conquered Sindh. Mirza Jani Beg, having proceeded to Delhi, tendered his allegiance to the emperor, by whom he was graciously received, and a title conferred on him. The country was restored to him, but he was not allowed to return to Tatta.

The government was carried on by his agents until his death, which took place in 1008 Hajri (A.D. 1599), when his son Ghazi Beg was called to Delhi. Ghazi Beg remained there some years, after which he was appointed governor of Kándhár, over which province he ruled until his death, which took place in 1020 Hajri (A.D. 1611).

The remains of Ghazi Beg and of his father were carried to Sindh, and in 1022 buried in this tomb, which has taken its name from them.

TOMB OF NAWAB MIRZA ÎSA KHA'N.

This tomb, which appears to be in a good state of preservation, is situated on the Makli Hill near Tatta; it was commenced in 1037 Hajri (A.D. 1627) in the beginning of the reign of Shah Jehan, the Emperor of Delhi, when Nawab Amîr Khán, son of Nawab Kasim Khán, was governor of Sindh, and was completed in 1054 Hajri (A.D. 1644) before Nawab Îsa Khán's death. The stones used in building the tomb all came from Junágarh.

The tomb is 70 feet square, and stands on a raised platform in the middle of a court-yard; it is built of stone throughout, the carving on which is most elaborate; it has a veranda all round with an upper story over it; the veranda and upper story are supported on 128 massive square stone columns, elaborately carved. The roof of the main building consists of dome, built of stone, but that of the veranda and of the upper story over it consists of beautifully carved stone-beams and slabs, with the exception of a few places, where, either for want of skill or funds, domes appear to have been erected at a more recent date instead of the original platform, which must have fallen in, or have been otherwise injured by the hand of time.

On a raised platform inside the domed building, as also on the inside of the walls there are eleven tombs, each bearing legible inscriptions in the Arabic character;—legible inscriptions in the same character are also to be seen over the entrance-door of the court-yard, and there are two flights of stone-stairs on the east side, leading to the roof of the building.

Nawab Mirza Îsa Khán died about the year 1054 (A.D. 1644).

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TOMB OF DEWAN SHRUFA KHA'N.

This tomb, which is at present in ruins, was built in 1049 Hajri (A.D. 1638) whilst Dewan Shrufa Khán was still alive, and is situated on the Makli Hills near Tatta. The court-yard wall, which surrounds it, was built in 1054 Hajri (A.D. 1644), or the year in which Dewan Shrufa Khán is said to have died, as no further account of him is given after that date. Dewan Shrufa Khán was the grandson of Mîr Alak Arghun, and was "nawab," or minister, during the government of Nawab Amîr Khán, and remained in office until the year 1054 Hajri (A.D. 1644).

The tomb, which has a domed roof, stands on a platform in the centre of a court-yard; the dimensions of the platform are 19'9" × 67'; the tomb itself is 38½ feet square. The foundation and plinth are of stone, but the rest of the structure is of glazed coloured bricks of the best description. There are several small tombs inside the building, each bearing legible inscriptions in the Arabic character; there is also an inscription in the Persian character over the entrance-door of the main building.

JAMI MASJID.

This building is situated in the town of Tatta; it was commenced in 1054 Hajri (A.D. 1644), and completed in 1057 Hajri (A.D. 1647), but the floor was not laid down until 1068 Hajri (A.D. 1657); it cost 9 lakhs of rupees. The foundation and plinth are of stone; the rest of the building is of burnt coloured bricks. The roof consists of ninety-two domes, three of which are very important ones; the interiors of these three domes are lined with tiles of various colours blended with remarkable taste. The length of the centre building is 305 feet and its breadth 170 feet, with door-ways on the south, north, and west sides; the building is just beginning to show signs of decay. Vide Appx pp 34–38

Over the arch-ways of the two principal domes, on the east and west side, there are legible inscriptions in the Arabic character.

TOMB OF MIRZA TUGHRAL BEG.

This tomb, partially in ruins, was built in 1095 Hajri (A.D. 1686), the year in which Mirza Tughral Beg died; it stands on a platform in the middle of a court-yard. The structure is of sculptured stone throughout, with the exception of the dome, which, although constructed with stone inside, has a covering of bricks on the outside. The tomb is 16 feet square outside; but, by a skilful arrangement by filling in the four corners with extra stone columns, the inside has been converted into an octagonal in shape, each side being 5½ feet in length. The dome is supported on twelve stone carved columns, and inside is a tomb, bearing a legible inscription in the Arabic character; there are also inscriptions in Arabic over the northern entrance of the tomb, and an inscription in Persian character on the west side.

S. W. TYNDALL,
Deputy Collector of Jerruck.

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No. 308 of 1876.

GENERAL DEPARTMENT.

To

THE COLLECTOR OF HYDERABAD.

Deputy Collector's Office,
Camp Moro, 12th July 1876.

SIR,

With reference to your endorsement No. 395 of 24th February last, I have the honor to enclose herewith three copies of a photograph of "Thal Mir Rukan," near Daulatpur, with a full description of the building and the traditional accounts of its origin.

2. There are few tombs of the Mirs of Khairpur, a mile south-east from Sháhpur Chakar, in Sákrand Taluka; but, as in construction they are similar to those at Hyderabad, and possess no historical account of interest, they have been omitted.

3. The delay in submitting this report is due to the fact that a photograph of the Thal was to be taken on the spot, as directed by the Commissioner in Sind in his No. 193, of 20th February last.

I have, &c.,

PAROOMULL,

Deputy Collector of Naushahro.

DESCRIPTION OF "THAL MIR RUKAN" AND THE TRADITIONAL ACCOUNT OF ITS ORIGIN.

The cylindrical tower, of which the accompanying are the photographs, stands on the east side of the Hyderabad and Rohri postal road, in the Moro Taluka of the Hyderabad Collectorate and eight miles south-east from Daulatpur, from which it is reached by a tolerably good road of late construction.

Near its site there is no village of any size, nor marks of any having ever existed. A few artificial mounds near the base of the Thal are covered with graves, but the place has not been known to be used as a burying-ground within the memory of the present generation. A short distance to the north-west of it there is a grave-yard, which is still used for interment.

The "Thal" itself is a solid circular block of burnt brick and mud surrounded by a mound, 16 to 18 feet broad and 5¼ feet high. Above this the mason-work, as it now stands, is about 50 feet high. It is encircled by two bonds of pilasters, of which there are 20 in each bond; measured on the upper bond, the circumference is 146 feet 8 inches and on the lower 160 feet. Below this no correct measurement can be arrived at, owing to the people having removed some bricks, and the original outline being defaced. To the base of the lower line of pilasters the height is about 22 feet, height of pilasters in the lower line from base to capital 5 feet, and 7½ feet to the base of the upper line, the columns of which are 4 feet high. The capitals are all carved, and the upper line had been surmounted by an ornamented bond; but at

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present very little of it remains intact, and the whole of the building above it is more or less defaced. The bricks used are of the following dimensions:—length 1 foot 4 inches, breadth 11 inches, thickness 3 inches.

There is no authentic history of "Mir Rukan Thal," and current traditions of its origin are meagre. They are as follows :—

A wealthy fisherwoman, named "Rukan", had this tower erected with the object of landing her wares from its summit, to which, however, there is no visible means of easy access.

Another version is, that a king, who had no son, wishing to perpetuate his name, was induced by his councillors to erect this tower.

A third account is, that Mir Rukan, a Hindu rája, ruled there in Hajri year of 600, or A.D. 1183, and had two brothers by name Bhim and Bahman. They divided their kingdom into three divisions as follows :—

First division consisted of "Belo Kandi Pargana", and was assigned to Bahman, who built a fort at the village of Dán Dahri, Taluka Sákrand. The second division, comprising Khito and Sahti Parganas, fell to the share of Mir Rukan, who erected this tower within his limits. The third division, composed of Thar and Nára, which was given to Bhim, and who also built a fort to the east of Kathri village in Tapa San, Taluka Moro. This version seems to be more correct than any other account I have heard of.

(But see page 33 infra)

Remarks.

It appears that some bricks of this building have been removed by people for the last five or six years. All such ancient buildings, if made over to the charge of the officers of either the Revenue or Public Works Department, will be less liable to such damages caused by the people.

(Signed) PAROOMULL,
Deputy Collector of Naushahro.

No. 1506 of 1876.

GENERAL DEPARTMENT.

Collector's Office,
Hyderabad, 14th July 1876.

True copies, together with photos, submitted to the Commissioner in Sindh, in reference to his memo. No. 193, dated the 20th February 1876.

2. No sort of historical or legendary interest appears to attach to this ancient building near Daulatpur.

3. Reports of other Deputy Collectors will be forwarded when received.

L. D'A. DUNSTERVILLE, Lieut.-Colonel,
Collector.

(*See page* 34.)

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No. 2730 of 1876.

GENERAL DEPARTMENT.

FROM

LIEUT.-COLONEL R. WALLACE,
Collector of Shikárpur,

TO

COLONEL SIR W. L. MEREWETHER, K.C.S.I. and C.B.,
Commissioner in Sindh.

Kurrachee,
Collector's Office, Camp Sukkur, 4th August 1876.

SIR,

Referring to the accompaniment to Government Resolution No. 207 of 18th January 1876, and your memo. No. 193 of 20th February 1876 following, calling for a new and complete list of the various monuments, architectural or historical, in the Shikárpur District, I have the honor to give below a description of such of them as my Deputy Collectors have been able to furnish :—

LA'RKA'NA DIVISION.

(1). No. 21. The *kuba or tomb of Sháhul Muhámmád Kalhora* is situated on the right bank of the Ghár Canal, in Tapa Mahi, Taluka Kambar, and is about six miles both from Kambar and Lárkána. It would appear that Sháhul Muhámmád devoted his life to religion, and was a worker of miracles. In Hajri 1030 (A.D. 1613) he was killed by the Pathâns for reasons unknown. He was accounted a martyr, and in 1188 Hajri (A.D. 1771) Miyan Ghulam Shah Kalhora, the then ruler of Sindh, caused this *kuba* to be erected to his memory. This building consists of a domed room, 35½ feet in height and 15½ square at the base. The dome itself is covered with *chiroli* (burnt mica) plaster. The walls are faced with the usual coloured tiles. The building contains two tombs, those of Sháhul Muhámmád and of his son Shah Hassan.

(2). No. 22. The *kuba of Shah Baharo* is situated on the right bank of the Ghár Canal, close to Lárkána. Shah Baharo appears to have been an inhabitant of what is now Mir Ali Murad's territory. He was appointed to an important military post by Miya Nur Muhámmád Kalhora, then ruling in Sindh. He subsequently settled near Lárkána ; his village, which was named Baharpur, still exists. He died in 1148 Hajri, and in 1188 (A.D. 1771) Nur Muhámmád's son, Miyan Ghulam Shah Kalhora, erected this building to his memory. The building has been constructed on a brick-paved platform, which is 75 feet square. The *kuba* itself occupies an area of 39 feet square. The height to the crown of the dome is 47 feet. The outside of the dome is covered with glazed tiles of a bluish grey and green colour.

(3). The inside is decorated with red paint on a chunam ground. The walls are faced with coloured tiles, and inside on white glazed tiles are the following inscriptions in Persian, which are not only laudatory of the persons to whose memory

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the building is erected, but contain passages from which the date of the construction of the *kuba* can be ascertained :—

عجائب گنبذی در زیر گردون ثریا وار خوش جمع گشته است
بهارست این به گنبذ در تماشا جهان گوید که این خورم بهشت است
بود شاه بهار از صاحبش نام که در دنیا بجز نیکی نگشت است
ز تاریخش چو پرسیدیم گفتند هزار و یکصد و هشتاد هشت است

گنبذی شاه بهاراچه زهی نیک سرشت کاتب از جود و صفاتش همه بر لوح نوشت
خادمش هوت ز تاریخ عمارت پرسید هاتفش گفت که وه بیشک محمود بهشت
سنه ۱۱۸۸ هجری

Translation.

The wonderful tower under heaven
Is formed beauteously like the Pleiades.
It seems like spring (when we) look at it.
The world says that it is a pleasant paradise ;
Its master's name was Sháh Bahár,
Who planted in the world nothing but good deeds.
When we enquired about its date they said :
One thousand one hundred and eighty-eight. (Hajri.)
The tower of Sháh Bahár. How benevolent and virtuous he was !
The writer wrote on a slab all about his liberalities and good qualities.
His servant "Hut" enquired about the date when it was built.
Then "Hátef" said that it is, indeed, "the esteemed paradise." (The letters in these words indicate the figures 1188.)

Sketch plans of these *kubas* prepared by native artists, hereto annexed.

Shika'rpur and Sakar Division.

(4). No. 23. *Mir Masum Shah's minaret* at Sakar.—The foundation of the minaret was laid in the Hajri year 1003 (A.D. 1587), during the reign of Akbar. In 1014 Mîr Masum Shah, the founder, died, and it was completed by his son Mir Buzing Manwar in Hajri year 1027. It is built on a rock, of burnt brick and mortar : the bricks are in admirable preservation. It is 84 feet in circumference at the bottom and the same height upwards, and has also 84 winding stone steps, and is surmounted by a (*gumbaz*) circular structure, 12 feet high. The municipality have lately placed an iron cage round it to prevent the cases of suicide from persons hurling themselves off it, which were by no means unfrequent. It is surrounded by the tombs of the Masumi Sayids, *i.e.*, the descendants of Mir Masum Shah. The oldest and most noticeable of these is that of Mir Masum Shah's father, Mir Sáfai. It is surrounded with inscriptions, all of little value ; but one of them bears the date of

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his death, Hajri 991. A copy of this is attached. The domed building near it was built in the year 1004 Hajri. It is octagonal in shape, with (4) four arched doors, the eastern and western doors having a cut-stone balcony over them. It is built of pucka brick, and is decorated with coloured tiles. Inside a gallery running round at a height of about 14 feet from the ground, which is accessible by steps in the wall, which is of great thickness. Above this gallery is an inscription, running all round the building, containing moral maxims. A copy of the portion of it, giving the date, is attached (**B**). The roofs of the small balconies have also inscriptions, but they give no information. The minaret itself has an inscription over the door on an oblong stone. A copy of the whole of it is attached (**C**). (**D**) is a copy of the inscription on Mir Masum Shah's own tomb, giving the year of his death, Hajri 1014. He was the vazir of the Emperor Akbar, and is reported to have been possessed of great wealth, and also of a stone which turned iron into gold, and which he threw into the river to avoid giving it to the emperor, who pressed him to surrender it. The money expended on the minaret, however, is reported to have been some of a vast sum sent by the Emperor Akbar to Mecca to purchase golden gates. The offer of these gates was refused there; consequently the money was spent at different places along the road.

(5). No. 24. *Tomb of Shah Khyrdin* at Old Sakar.—A full account of this is given in manuscript in a book now in the possession of Sayid Muhámmád Pirzado, the Kazi of Sakar. A copy of this account, as also its translation, marked **E**, are attached. Built in 1165—1174 Hajri (A.D. 1758), in the reign of Ahmad Shah.

(6). No. 25. The *Thahim tombs* consist of four large domed buildings situated close to the Drăkhăn and Ratodero road, and about a mile from the former place to the Naushahro Taluka. In the close of the reign of Abdul Nabi Kalhora a battle took place near Garhi Yasin with the Pathans, in which the Thahims were killed, and two of the tombs were built by their wives, one in honour of Sahib Khan Thahim and the other of Dilawar Khan Thahim. The exact date of their construction is not known, but probably at the commencement of the Talpur reign. They are of burnt brick and chunam, decorated with glazed tiles. The third tomb is that of Jalal Khán. It is older than the two above mentioned. It is in a ruined condition. The fourth is a small one, and is called that of Jafirshah. There is a legend that when the tomb of Jalal Khán was being built, and its construction progressed badly, a voice was heard advising the construction of Jafirshah's tomb first, which was done, and the previous difficulties ceased. The size of the largest tomb is 24 feet in height and 48 feet in circumference.

(7). No. 26. The *tomb of Makhadum Abdul Rahman* at Shikárpur was originally built in the Dadpotra period, about 150 years ago; but it became a ruin, and was restored in the year 1253 Hijri by Aga Zenal Abdin Kardar of Shikárpur, during the Mir's reign. It has lately been repaired by the municipality. It is 21 feet by 20 in length and breadth, and 30 feet high, and is made of pucka brick and mud, covered with chunam.

(8). No. 27. The *mosque of Sanjar Khan Dalpotra* has been levelled with the ground, being situated in one of the low pits surrounding Shikárpur, which of late years have been filled with percolation water, owing to the proximity of floods from the Indus.

(9). No. 28. The *mosque of Fakiruddin, or the Jami Idgah*, at Khánpur, in the Shikárpur Taluka, is said to have been built by one Maghzaldin Pathan in the time

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of Delhi emperors, some 400 or 500 years ago. Maghzaldin was known as "The axe," owing to his having slaughtered one Bakhtawar Khán Pathan with that weapon. It has (4) four domes, and is of burnt brick and mud, lined with chunam. It is now a ruin. It is 75 feet in length and 30 in breadth and 50 feet high.

MEHAR DIVISION.

(10). No. 29. *Tombs of Shah Panjo and Saydi Musani* at Mehar.—Built about 1730 and 1750, respectively.

Further inquiries have been made regarding these buildings; but the only interesting fact elicited is, that the *kuba* of Saydi Musani was originally built at the expense of the rulers of Delhi. The dome of this *kuba* fell in, and was re-built about seventy years ago.

(10). No. 30. The *tomb of Miyan Nasir Muhámmád Kalhora* (one of the ancient rulers of Sindh) is situated close to the western high road in the Kakar Taluka. There is no village within (4) four miles of the place, the nearest being Gote Kurria Mithozangi. The tomb, which is supposed to have been built in Hajri 1130, is a domed building, supported on eight pillars of stone. Inside the building there is some pretty stone-carving, somewhat similar to that to be seen at Tatta, in the Karâchi District. The stone appears to be a description of sand-stone not procurable in this division. The tomb is surrounded by about sixty other *kubas*, constructed of brick and chunam; the place is considered to be of great sanctity, and corpses are brought for interment from considerable distances. There are innumerable graves round about the *kubas*. There is a masjid on the spot, and close by it are a few houses inhabited by the watchmen of those tombs.

ROHRI DIVISION.

(11). No. 31. *Khwaja Khizr Jind Pir*, an island in the river Indus between Rohri and Sukkur. The Deputy Collector of Rohri, Mr. Lambert, reports he does not know how to take rubbings of the inscriptions: as the latter are all in relief, it does not seem easy to take off *fac similes*.

(12) The *ruins at Vinjnot* were not mentioned before, and Mr. Lambert gives a description of them below:—

Vinjnot is an old mound in which architectural remains have been found in the Rohri Division, which consist of carved sand-stone columns and carved arches, on which religious processions are represented. Some carved stones have been found there, which lead to the supposition that they are the remains of a Buddhist temple, destroyed some time in the early part of the seventeenth century or late in the sixteenth century.

I have the honor to be,

Sir,

Your most obedient Servant,

R. WALLACE, Lieut.-Colonel,

Collector of Shikárpur.

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E.

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Translation.

The following account of the birth, labours, and character of Shah Khyrdin and also of his tomb, is written by Fakir Muhammad Akram, his successor and disciple, being an abstract from the original lengthy description given by his father, Shair Muhammad, for the public benefit and that of such as are learned, and at their request :—

Shah Khyrdin is of the fourth generation of the house of Shaikh Wayadin Abdul Kadur Jilani, of Bagdad. He was born in the year of the Hajri 898. He spent his youth in religious studies in the city of Bagdad. He subsequently went to Mecca as a pilgrim in the company of Khalifa Jamalulla. There he spent many days in toil and devotion, and then returned to Medina, where having increased in wisdom he went and lived on the island of Absi Bundar, spent twelve and a half years in the service of God. After that he journeyed through India and Arabia and first landed in Sindh at Bulri, in Lower Sind. This Bulri was known as Shah Karim-ji-Bulri. There Shah Karim and Shah Nasir Din remained and enjoyed many religious advantages from the presence of Shah Khyrdin. The offspring of one was called Bhattar, and of the other the well-known Shah Inayet. Many learned men rejoiced in the sunshine of his piety. Ultimately he came to Sakar, and there commenced to teach religion. Learning was in those days much sought after, and extensive. Mir Buzarg, the son of Mir Masum Shah, became his disciple, and many others flocked to hear him. Shakuli, the head of a village in the neighbourhood, had two daughters of great beauty. Both were presented to the Shah, and one became his own wife, while the second became the wife of the above-mentioned Khalifa. The Shah had no offspring, and the Khalifa only one son, called Abdul Rahman, shortly after whose birth he died. The Shah Sahib during his life-time named him as heir on the masnad, and enjoined obedience to him on all his disciples. After a short interval he himself died in the year 1027 of the Hajri, and at his death great grief was felt, and in the fourth generation of Abdul Rahman, Ghulam Muhammad became owner of the masnad. He made great exertions in constructing the domed building in the days of Ahmed Shah. It was built on rock in *the* year 1165, and completed in 1174. It is built of rough brick to the height of 8 cubits, and then follows a course of chunam, one cubit in width, the rest being of pucka brick and earth or chunam. The dome is chunamed, and stands on four square walls, from east to west 22 cubits, and from north to south 22½. In height it is 50 feet, and is chunamed inside and outside and decorated with coloured tiles outside and white and green ones inside. Its cost is not known. The miracles of Shah Khyrdin are celebrated in Bagdad, Arabia, India, and Sind, and need no relating here. This short abstract of the birth, life and death, and tomb is written this fifth day of the month Rabi-Sani, in the year of the Hajri 1204.

R. GILES,
Deputy Collector, S. and S.

(True Copy)

R. WALLACE, Lieut.-Colonel,
Collector of Shikárpur.

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A.

ماه قرشی سید صفائ — کافراشت فلک لوای نورش
ناگاه ازین جهانگه سیر — افتاد به آن جهان مبورش
نامی زبرای سال تاریخ — گفتا پُر نور باد گورش
سنه ۹۹۱

Sayid Safái is the moon of the Khuráish tribe.
Heaven hoisted the flag of his light.
He suddenly left this world and went to the other.
"Námi" (the name of a poet), in regard to the date of his death,
Said: "May his tomb be filled with lights." (These words indicate the figures 991.)

B.

این گنبذ با شکوه نامی — کز قدرشد آسمان با فیض
چون بود محل فیض ازان رو — تاریخ شدش مکان بافیض

This tower is so magnificent and famous that
Its dignity has induced the heaven to become liberal.
As it has been the abode of liberality,
Its date is indicated by the expression "abode of liberality."

C.

مبنی هذالمنار فی زمان سلطان جلال الدین محمد اکبر بادشاه غازی

بدر فلک علا محمّد معصوم — کزوی بزمانه صیت نیکو نامی ست
افراشت چنین بناء عالی که زقدر — افراخته سر بچرخ مینا فامی ست
تاریخ بنائ او ملایک از عرش — گفتند جهان نما منار نامی ست
میر معصوم آن رفیع القدر — که ازو کار دین به آئین ست
کرد طرح منار تا گویند — کین پی یادگار دیرین ست
پیر چرخ از برای تاریخش — ساق عرشی برین بگفت این ست
سنه ۱۰۰۳

قایله میر بزرگ بن سیادت پناه میر محمد معصوم

This minaret was built in the time of the Emperor Jaláluddin Muhammad Akbar Bádsháhe Gházi.

(*Verses.*)

Muhammad Másum who is the full moon of the high heaven,
Who is (still) famous in this world for his good name,
Erected this lofty minaret, on account whereof
The blue heaven raised its head.
From the "Arsh" (the ninth heaven where the throne of God is) the angels said about the date of its erection:
"That it is a famous Jehán Numa overlooking the whole world." (These words indicate the figures 1003.)
Mir Másum who is highly dignified,

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Whose devotions are more holy than the law itself (which was delivered by Muhammad),
Built this minaret in order that the people may say
That it is in memory of the former ones.
The old heaven said, in respect to its date, that it is a leg of the great Arsh. (These words indicate the figures 1003.)
The composer of these verses is Sayid Mir Buzurg bin Mir Muhammad Másum.

D.

میر معصوم آن مه برج شرف — آفتاب شرع و دین فخر زمن
روز جمعه سادس ذی الحجه گشت — عازم جنّت به امر ذوالمنن
سال فوتش از خرد جستم بگفت — بود نامی صاحب ملک سخن

سنه ۱۰۱۴

Mir Másum, who is the moon of the noble constellation,
Is the sun of the Muhammadan law and religion, and the glory of the universe.
He went to paradise on Friday, the sixth of Zil'haj,
By order of God, Who is the most glorious.
I consulted my mind regarding the year of his (Mir Másum's) death.
It said that he was a famous master of the region of speech (poetry). (These words indicate the figures 1014.)

E.

بسم‌الله الرحمن الرحیم

بعد حمد خالق و درود بر سرور بنی آدم صلی‌الله علیه واهلبیته اجمعین الطئبین میکوید فقیر حقیرالراجی الی رحمته العزیز الغفار محمد اکرم سجاده نشین درگاه عرش اشتباه حضرت شاه صاحب شاه خیرالدین نورالله مرقده حسب خواهش طالبان طریقه علیه قادریه احوال نسل و ولادت و ریاضت و خوارق عادات حضرت شاه صاحب علیه‌الرحمة که درییاض پدر بزرگوار مرحوم مغفور جنت جانکاه میان شیر محمد که بطوالت تمام مرقوم بود استنباط نموده بطریق ایجاز بفایده عام ارقام ساخت که طالبان ازان بهره مند صوری و معنوی شوند اللهم اهدنا الی سوائ الصراط حضرت جناب فیضماب زبدة الواصلین عمدة العارفین عالم اجل مرشد مکمل شاه خیرالدین اسکنه‌الله فی‌المقام العلیین بعد ششم پشت از اولاد حضرت غوث الاعظم قطب العالم تاج الاولیائی و افتخارالاتقیای شیخ محی الدین عبدالقادر جیلانی بغدادی رحمة‌الله علیه گرامی گوهری است ارزنده و صدف کرامت را دوزیبنده که در سنه ۸۹۸ از تولیدش مشرق و مغرب پر انوار گردیده ایام صغیر سن دربغداد شریف در

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تکمیل و تحصیل علوم دینیه پرداخته ازان بعد حسب ندای لبیک برفاقت خلیفه جمال الله برای ادای حج فریضه روبمکه شریف آورده بعد حصول نعمت کبرای حج اکثر اوقات آنجا در ریاست و عبادت معبود مطلق مصروف نموده باز از انجای بشوق و جذبه زیارت حضرت رسول مقبول انزل فی شانه لولاک لما خلقت الافلاک بمدینه شریف رفته بعد استحصال فیض باطنیه از مدینه شریف بر آمده اند از دوازده نیم سال از جزیره ابو بندر در آب شور دریا در یاد الهی مشغول بودند پس بعد سیاحت ممالک عربستان و هندوستان در دریای سنده اول بمکان بلتری که بنام شاه کریم می نامند از مضافات ملک لاز است، تشریف فرما شده شاه مذکور و شاه نصیرالدین هردو از توجهه و تلقین حضرت شاه صاحب علیه الرحمة والغفران فیض یاب ظاهری وباطنی شدند اولاد یکی را بهتا می خوانند و نسل دیگری بنام شاه منایت پسرش مشهور و معروف وست ماورای آن بسیار تشنه کامان قرب حق از خم فیض حضرت شاه صاحب سیراب گردیدند الحاصل قصبه سکهر از قدوم فیض لزوم رشک ارم فرموده بمدرسه تعلیم و تدریس علوم ظاهری دینیه اختیار کردند دران زمان علم بسیار رواج و رونق یافت در ان اثنای میر بزرگ ولد میر محمد معصوم در سلک مریدان منسلک شده وعلی هذالقیاس بسیار کسان به استفاضه جمع آمدند و شاه قلی که از زمره اکابر و عماید و روسای ملک بود دو دختر صاحب جمال داشت هردو بخدمت حضرت شاه صاحب حاضر گردانید حضرت شاه صاحب یکی ازان در عقد مناکحت خود آورده و تزویج دیگری به خلیفه مذکور نمودند حضرت شاه صاحب اولاد نداشت و از حاجی جمال الله میان عبدالرحمن پیدا شده بعد تولد فرزند مذکور خلیفه مذبور بعالم جاودانی شتافته حضرت شاه صاحب در حین حیاتی عبدالرحمان را وارث مسند خود فرموده خلفاء و مریدان را متعلق اطاعت او گردانید بعد اندک مدت حضرت شاه صاحب در سنه یکهزار بیست وهفت این جهان فانی را وداع کرده بدارالخلد شتافت انا لله وانا الیه راجعون ازماتمش فلک لباس سیاه پوشیده و در جهان نمونه رستخیز آشکار گردید الحاصل از اولاد میان مرحوم عبدالرحمان بعد چهارم پشت میان غلام محمد سجاده نشین مسند مالیه گشت بصد جان فشانی به بنای گنبذ شریف که الی الان معموره قایم وموجود است در زمان و عهد احمد شاه غازی پرداخت وبنیاد بر جبل آغاز سال سنه ۱۱۶۵ وتمامیت تعمیر در سال سنه ۱۱۷۴ یافت و بنای از بده کوه ومقدار پشت دست از برانداخت بنای عمارت خشت ناتراشیده چسپانیده آهک انداز یکدست و بقیه کار تعمیر مرتبه به خشت پخته وآهک وبعض گل وکاسه گنبذ آهک بست و طرح گنبذ مربع از سمت الشرق والغرب واحد واحد اطرافه بیست دودست وازجانب جنوب والشمال هریک اضلاعش بیست دو نیم دست و ارتفاع پنجاه دست و از اندرون وبیرون به آهک آراسته وازبنای تا به ارتفاع کارخشت اخضر که بر فیروزه کانی طعنه زن و

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بعض بعض آمکنه ابیض و اندرون کار تعمیر بکثرت سپیدی رشک سپیده صبح وبه قلت سبزی که عبارت از کاسی است و بر تعداد زر مصارف تعمیر گنبذ ازروی قاطبه و تمامیه اگهی دست نداد و مقامات وکرامت حضرت شاه صاحب دردیار و امصار بغداد و عربستان هند و سنده مشهور و مسمورست حاجت بیان ندارد هذه المختصر فی الذکر التولید و عمر و وفات و تعمیر بنای گنبذ شریف ترقیم یافت—

تحریر فی التاریخ پنجم ماه ربیع الثانی سنه ۱۲۰۴ هجری
نقل مصدقه
بقلم ادهوداس هیڈ منشی

In the name of the most merciful and compassionate God.

After praising the Creator, and after giving blessing to the Lord* of the sons of Adam (may the blessing of God be upon him and on his progeny and family!), the humble and contemptible Muhammad Akram, who hopes to obtain mercy from God, the pardoner of sins, and who sits on the carpet of the dargáh or shrine (which is) like "arsh"† of Hazrat Sháh Sáheb, Sháh Khyruddin (may God shed light on his tomb!) says that, agreeably to the wishes of the members of the high "Káderia" sect who make enquiries about the particulars of the genealogy, birth, austerities, and miracles of Sháh Sáheb (may God have mercy on him!) which have been written in full in the book of my late venerable father Sher Muhammad, may his abode be paradise! I have extracted the (following) few particulars from the said book for the public use, in order that the enquirers (referred to) may derive benefit therefrom both outwardly and inwardly. Oh God, lead us to the right path. Sháh Khyruddin (may God grant to him the highest place in paradise), who is a venerable and an excellent person, and who is the best among those who have joined God, and the best of the holy men, and who is a very learned and a perfect guide (in spiritual matters), is the pearl-like son of a descendant in the sixth generation of Shaikh Moheyiddin Abdul Káder Jiláni and Bagdádi, who is a venerable person, a Ghaus-ul-aizam (a title of Muhammadan saints), a star of the universe, a crown of the friends (of God) and (a bestower) of honors on the pious (may God have mercy on him!). Since his birth in 898‡ (Hajri) the east and west have been filled with light. When young he devoted himself at Bagdád to the acquisition of religious knowledge to its full extent. Afterwards, in accordance with (God's) call "Labbaik,"§ he proceeded on a pilgrimage to Mecca in company with "Khalifa Jamálulla." He then finished the ceremonies connected with the pilgrimage, and generally occupied himself in practising austerities and worshipping God at that place. Afterwards he went to Medina through an inclination and a great desire to visit the (tomb) of the great prophet there, about whom God sent down (the following saying):—"Had it not been for you I would not have created the heavens." Having obtained (from the tomb of the prophet the benefit of) internal grace, he left that place for the island of Abubandar, which is in the sea, and occupied himself in thinking of God for about twelve years and a half. Afterwards, having travelled through the provinces of Arabia and India, he went first to the place called Sháh Karims "Bulri," in the river of Sind, and which is one of the dependencies of Lár. The said Sháh

* The Prophet Muhammad.

† The ninth heaven where the throne of God is.

‡ A. D. 1492-93.

§ The meaning of this is, "What do you want with me? Here I am, what would you have?"

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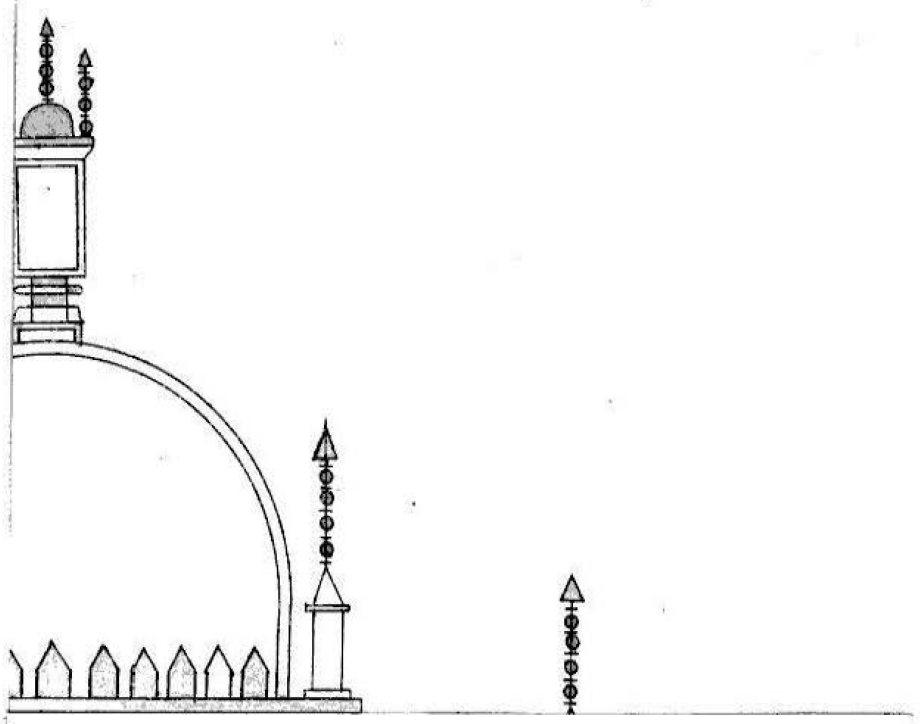

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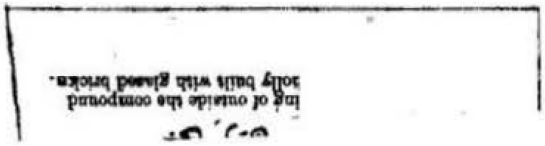

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(that is, Sháh Karim) and Sháh Nasiruddeen obtained the benefit of external and internal grace through the kindness and instruction of the venerable Sháh Sáheb (*i.e.*, Sháh Khyruddeen); may God have mercy on him and pardon him! The (people) call the descendants of one of them "Bhata," and those of the other are well known by his son's name "SháhInáyat." Besides these parties, many other thirsty men approached God, and had their thirst quenched by the jar of Sháh Sáheb's grace. In short, he (Sháh Sáheb), by his favour bestowing feet, brought the town of Sakar to a condition which was envied by paradise itself, and undertook to impart religious knowledge (to the people) in a college there. At that time the knowledge spread far and wide, and attained great splendour. In the meantime, Mir Bozurg, the son of Mir Muhammad Másum, got himself included in the company of his disciples. In like manner many people collected there to obtain benefit from him. Sháh Koli, one of the great and principal men of that country, had two handsome daughters; he produced both of them before the Sháh Sáheb. And Hazrat Sháh Sáheb married one of them, and got the other married to the said Khalifa (Jamálulla). Hazrat Sháh Sáheb had no issue (by her), and Miya Abdul Rahmán was born to Háji Jamálulla. After his birth the said Khalifa died. Hazrat Sháh Sáheb during his lifetime made Abdul Rahmán heir to his masnad, and ordered Khalifás and Morids to obey him. After a short time, Hazrat Sháh Saheb left this world, and went to paradise in the year one thousand and twenty-seven (Hajri). "Indeed, we belong to God, and are to return to Him." Heaven wore a black dress in mourning for him, and it became apparent that the last day of the world had arrived. In short, Miyán Golám Muhammad, one of the descendants in the fourth generation of the late Miyán Abdul Rahmán, succeeded to the sublime masnad." He with great zeal and trouble engaged himself in erecting, in the time of Ahmad Sháh Gázi, the tower which exists up to this time. The foundation of the same was laid on a mountain in the year 1165 (Hajri), and the work was completed in the year 1174. The said foundation was laid on the slope of the mountain at the distance of eight cubits (from its foot). One cubit of the foundation consists of rough bricks cemented with chunam. The remaining part was composed of bricks and chunam, and, in some places, of earth. The dome or cupola is composed of chunam. The shape of the shrine is square. The eastern and western sides are each twenty-two cubits (in length). The southern and northern sides are each twenty-two cubits and a half (in length). The height is fifty cubits. The shrine is white-washed (both) outside and inside. Green bricks have been used from the foundation to the top, and they surpass even the turquoise from mines. There is white-work in some places. The inside of the building is very white, so white that the whiteness of the morning envies it, and is also of a greenish color similar to that of "kasis" (sulphate of iron). The entire cost of the shrine has not been ascertained. The dignities and miracles of Hazrat Sháh Sáheb are well known in the countries of Bagdád, Arabia, India, and Sind. There is no necessity for describing them here. This short description of his (Hazrat Sháh.Sáheb's) birth, age, death, and the erection of the noble shrine is written. Dated the 5th of the month of Rubiussani, 1204 Hajri.

(True copy made by Odhudas, Head Munshi.)

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No. 62 of 1877.

Rozah, Aurangabad, 8th March 1877.

THE CHIEF SECRETARY TO GOVERNMENT,
Bombay.

SIR,

I have the honor to return the accompanying papers relative to ancient remains in Sind.

2. In letter No. 307, of 4th May 1876, S. W. Tyndall, Esquire, Collector of Jerruck, mentions the *Tohfat-il-Koran*, a local history belonging to Sayid Husain Ali Shah. As such a work is likely to contain other information besides the items extracted by Mr. Tyndall, I would request that inquiry should be made as to whether a careful *verbation* copy, written in a clear hand, could be obtained.

3. The reports attached to Mr. Tyndall's letter are interesting, and I have the honor to request that a copy, in extenso, may be made of them for my use.

4. With reference to letter No. 308, of 12th July 1876, from Deputy Collector of Hyderabad, I would remark that the photographic negative (on glass, I suppose) taken of the "Thull Kukan" (or Rukan—the copyist writes "Rukan") should be carefully packed and sent to Bombay.

5. The building in question is an ancient Buddhist stûpa, probably dating from before the Christian era, and, as suggested, it ought to be made over either to the Revenue or Public Works Department, to be preserved from further wilful dilapidation.

6. I have to request a copy of the portions indicated by pencil in this report, and of the whole of the report from Lieutenant-Colonel Wallace, of the remains in the Shikárpur Collectorate.

7. As compared with many others of the returns, these from Sindh are so very full and interesting that I would suggest that they be put in type, as being useful for future reference; if proofs are sent to me, I shall be happy to revise them. The Persian inscriptions ought to be included with translations by the Government Translator; or, if there are any errors in the copies, a reference might be made to Sindh for correct copies and also good close translations.

I have the honour to be, &c.,
(Signed) J. BURGESS,
Archæological Reporter, &c., to Government.

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No. 1411 OF 1877.

GENERAL DEPARTMENT.

Commissioner's Office,
Kurrachee, 6th November 1877.

MEMORANDUM.

In returning to Government the original papers received with memo. No. 851, dated 16th March last, the Acting Commissioner in Sind has the honor to report, with reference to para. 4 of Mr. Burgess' letter No. 62, dated 8th idem, that the photographic negative of Thull Rukan was sent direct to that officer, but it was returned with the words "Gone to England" endorsed on the packet. The negative, securely packed, is now sent to Government as an accompaniment to this memorandum. The building itself has since been placed in charge of the Public Works Department to preserve it from dilapidation, as suggested by Mr. Burgess.

2. An amended list of architectural buildings in the Hála division is submitted to Government, in lieu of the one objected to by Mr. Burgess in his letter No. 65, dated 10th March 1877. Ground plans of the three tombs could only be obtained, viz., those of (1) Mir Fatah Ali, (2) the Mukhdum, and that at (3) Udera Lal. The negative of the two photographs, Nos. 1 and 2, herewith returned, have not been kept, as they were taken by an amateur. Copies of the original inscriptions in the language in which they are written, are attached.

3. With regard to the *Tohfat-il-Koran*, a local history belonging to Sayyid Husain Ali Shah, mentioned in the report of the Deputy Collector of Jerruck, the Collector of the district, Colonel Lambert, reports that to make a *verbation* copy would require from one year to eighteen months, and the outlay would be Rs. 150. If, under the circumstances, Government would sanction the proposed outlay, measures would at once be taken to have it completed, and, if possible, in a shorter time than that mentioned above.

4. The Acting Commissioner fully endorses the proposals made in para. 7 of Mr. Burgess' letter No. 62, and would request that the whole of the papers, English and vernacular, be printed at the Central Press, Bombay. If necessary, proof-sheets of the latter may be sent to Sindh, for revision or correction, together with their translations, which might be done in Bombay.

5. A list of ancient structures in the Thar and Parkár District is also attached. The buildings are in good condition, being kept in repair by the people. As there are no inscriptions, the exact year and the cost of construction cannot be ascertained: the figures given in columns 3 and 4, cost and age, have been derived from local legends.

F. D. MELVILL,
Acting Commissioner in Sind.

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AMENDED LIST of Architectural Buildings in the Hála Division.

No.	Locality.	Name of Building.	Form of Building.	Whether standing or in ruins; the nature and colours of the materials employed; whether granite, marble, sand-stone, brick, &c.	When built.	Length.	Breadth.	Particulars of Inscriptions.	Boundaries. East.	West.	North.	South.	Remarks.
	Taluka Hála.					Ft.	Ft.						
1	Matari ...	Jami Masjid.	Dome.	Built of burnt bricks with stone cornices, and ornamented with carved stone and encaustic tiles. The foundation is of stone. Is standing.	1218 Hajri.	86	32	Sabitali took an oath at the year, and said be it blest. It resembles the kaba.	Street and school of Haji Muhammad.	Street ...	Street ...	Place of Umedali.	
2	Do. ...	Pir Rukanshah.	Do.	Built of burnt bricks, and the floor is of tiles set in with chunam. Is standing.	Hajri 1179	27	27	No inscriptions...	Tomb of Haidershahah.	Burial-ground.	Tomb of Jan Muhammad.	Tomb of an Amir.	
3	Do. ...	Pir Hashimshah.	Do.	Built of burnt bricks, and the floor is of tiles set in with chunam. Is standing.	Hajri 1175	28	28	Do.	Open space and grave of Kambarshah.	Tomb and wall of a fortress.	Open space.	Platform of Alahyar and Nurshah	
4	Nuh Hotiani.	Pir Nuh Hotiani.	Do.	Built of burnt bricks. Is standing.	Hajri 1092	25	24	Do.	Burial-ground.	Burial-ground.	Burial-ground.	Burial-ground.	
5	Uderalal ...	Uderalal ...	Do.	Built of burnt bricks. The foundation is of stone, and the floor of glazed tiles set in with chunam. Is standing.	Hajri 1044	30	28	This building was erected under the orders and superintendence of Bedarang, son of Shamdas Thakur, in 1044 Hajri, in the month of Rabi-ul-Sani.	Place of Shekhs.	Ruined buildings.	Masjid.	Street.	
6	Hála ...	Makhudum Nuh.	Do.	Built of burnt bricks with coloured decorations. The foundation is of stone, and the floor of glazed tiles. Is standing.	Hajri 1205	33	30	Blest be the Lord who gave power to build this heaven-resembling spire full of grace. The dust of its door fulfils the part of saviour, and quickens all languid hopes at every breath. Wisdom took an oath at the year of its erection, and said blest be the place of safety and the shrine of Makhudum Nuh. The builder of it was Pir Muhammad Zaman, the saviour and the deliverer of his followers. O Lord, grace this cherished date palm with sweet fruits, and make it stand everlastingly. The author of these verses is Muhammad, and the writer is Abdul Hakim. O God, forgive their sins. It was built by Juma, son of Sileman. O God look with a forgiving eye over his sins.	Road leading to bazaar.	Open space.	Mosque No. 8.	Burial-ground and Tomb No 7.	

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7	Hála ...	Makhudum Mir Muhammad.	Do.	Built of burnt bricks, with coloured decorations and of stone foundation, and the floor is of glazed tiles. Is standing.	Hajri 1210	25	0	25½	0	Mir Fatehali Khan Sultan desired that a splendid tomb be erected. A spirit informed me of the year in which it should be built. The site belongs to Makhudum Zaman, on which is built the tomb of Mir Muhammad.	Road leading to bazaar.	Open space.	Tomb No. 6.	Burial ground.
8	Do. ...	Makhudum's Mosque.	Do.	Do. ...	Hajri 1222	36½	0	20	0	The great Mir Karamali constructed this mosque. May Ali fulfil his desires. The spirit informed me of the year in which it should be built. The mosque of God which resembles the kaba.	Road leading to bazaar.	Open space.	Open space.	Tomb No. 6.
9	Bhitshah ...	Shah Abdulatif.	Do.	Built of burnt bricks with coloured decorations. The floors of glazed tiles, and the foundation is of stone. Is standing.	Hajri 1167	36	0	36	0	When the tomb of Shah Latif was erected by Said Jamal, he saw it splendidly adorned, and called it the tomb of Latif and full of heavenly light.	Open space.	Tomb of Kaimdin and Lutifuldin.	Masjid and Tomb of Pir Habib.	Otak of Khalifa Abdula.
10	Do. ...	Pir Habibshah.	Do.	Built of burnt bricks and the floor is of glazed tiles. Is standing.	Hajri 1221	29	6	29	6	Death is a bridge that leads us to our friends.	Masjid of Shah Abdulatif.	Burial-ground.	Street.	Tomb of Shah Abdula.
11	Do. ...	Pir Raimdin and Lutifali.	Do.	Do. ...	Hajri 1238	27	7	27	7	It was erected by Abdul Rahim Mason, resident of Hyderabad, and son of Haidar, resident of Nasarpur and Punu Fakir valad Ishak, in 1238.	Tomb of Shah Abdulatif.	Street	Burial-ground.	Burial-ground.
12	Bilali ...	Pir Bilali ...	Do.	Built of burnt bricks and chunam, and the floor is of tiles.	Hajri 1168	32	6	32	6	There is no other God except the one true God. Muhammad (may the peace of God be upon him,) is his ambassador.	Landhi of Muhammad Shah Kureshi.	Burial-ground of Sayid Nurshah.	Burial-ground of Bilal.	Lal Pir's Utara.
13	Khudabad ...	Mir Futehali	Do.	Built of burnt bricks with coloured decorations. The foundation is of stone, and the inner part of the walls is ornamented with carved stone.	Hajri 1210	26	0	27	0	The inscription on this tomb goes only to show the date on which it was built and on which the Mir died.	Open space & burial-grounds.	Ruined buildings.	Ruined buildings	Ruined buildings
14	*Tando Alahyar,* Kamaro ...	Pak Panghar	Do.	Built of burnt bricks and mortar, and the floor is of tiles.	Hajri 900	14	3	14	3	No inscriptions	Burial-ground	Burial-ground.	Burial-ground.	Burial-ground.
15	Do. ...	Pir Ashrafshah.	Do.	Built of burnt bricks with coloured decorations, and the floor is of glazed tiles.	Hajri 1234	15	6	14	6	Do.	Open space	Open space.	Open space.	Masjid.
16	Morisni ...	Mashaik Hati.	Do.	Built of burnt bricks with coloured decorations. Is standing.	Hajri 894	20	0	20	0	Do.	Burial-ground.	Tomb of Ahmed.	Burial-ground.	Burial-ground.

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No.	Locality.	Name of Building.	Form of building.	Whether standing or in ruins; the nature and colours of the materials employed; whether granite, marble, sandstone, brick, &c.	When built.	Length.	Breadth.	Particulars of inscriptions.	Boundaries East.	Boundaries West.	Boundaries North.	Boundaries South.	Remarks.
	Tanda Alahyar—contd.					Ft.	Ft.						
	Bukerani ...	Kaimshah...	Dome.	Built of burnt bricks with coloured decorations and of stone foundation. Is standing.	Hajri 1216	22 0	22 0	Mian Kaimshah Kureshi died in 1215.	Open space.	Tomb of Fazal shah.	Tajar ...	Open space.	
18	Do. ...	Masjid Pir Kaimshah.	Do.	Do. ...	Hajri 1274	30 0	48 0	No inscription	Open space.	Compound wall and street.	Street ...	Tajar.	
19	Do. ...	Pir Fazal-shah.	Do.	Do. ...	Hajri 1267	30 0	30 0	Makhudum Fazalshah Kureshi (may the peace of Ali be upon him) died on the 1st Zulhaj 1266.	Open space.	Compound wall and houses of Buhurs.	Tajar ...	A pucka building.	

D. B. CRAWFORD,
Deputy Collector, Hála.

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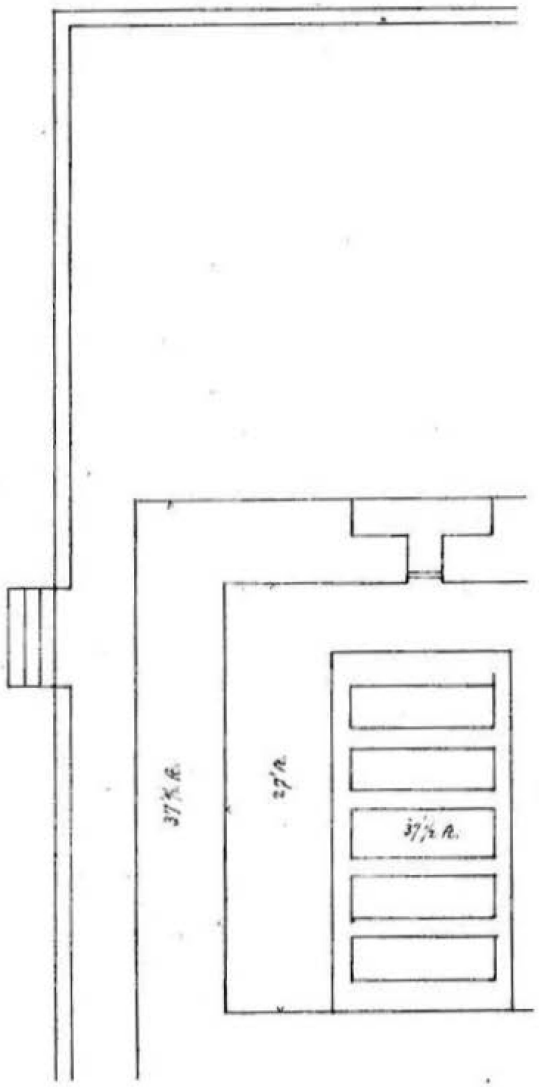
Ground Plan
of
TOMB
of
Mir Futah Alikhan I

Scale 10 ft = 1 inch



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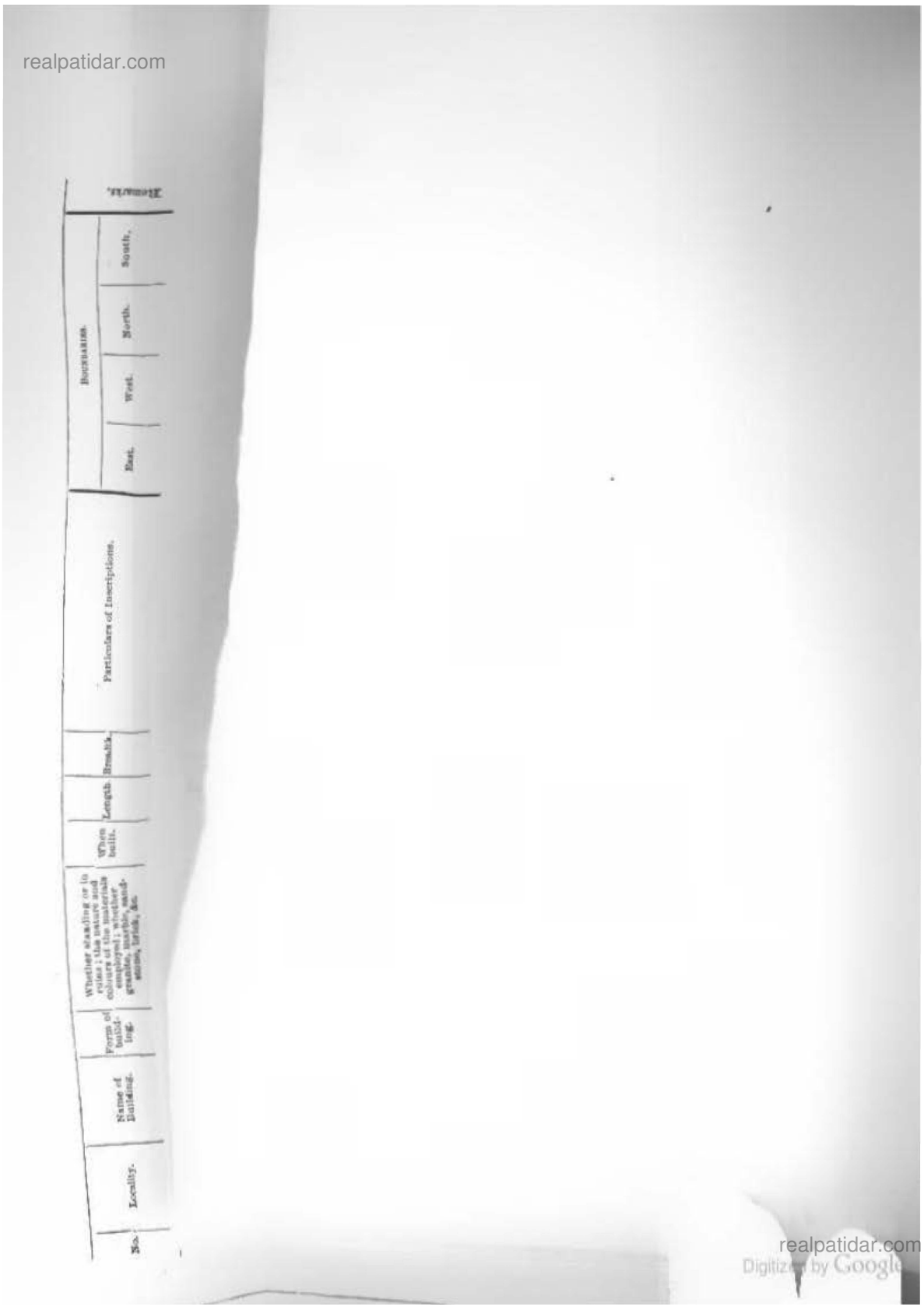

No.	Locality.	Name of Building.	Form of building.	Whether standing or in ruins; the nature and colours of the materials employed; whether granite, brick, sandstone, lintels, &c.	Whether built.	Length.	Breadth.	Particulars of Inscriptions.	Boundaries. East.	West.	North.	South.	Remarks.

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گفت ثابت علي به سالش ره شد بمن که بدين بيت الله

Sábit Ali said about the year of his death (as follows) :—
"That he went near God while professing the faith of 'Bytulla' (the house of God in Mecca)."

اين عمارت که کرد روضهٔ متبرکه فلک کرامت پراو ڈيره مرتبت شده در سنه
يک هزارو چهل چهار سال هجري بسعي و تردد بيدا رنگ ولد شامداس
۱۲
تهکر مشاهده درماه ربيع الثاني ترتيب يافت

This building which surrounds the holy shrine* of Udera was by the exertion and contrivance of Bedarang, son of Shámdás Thakar Mosháhidáh, completed in the year one thousand and forty-four, in the month of Rabiussáni.

چون زدست حضرت سيد جمال شد بناي روضهٔ شاهي لطيف
زاهر آنجا جلوه حق ديد گفت مرقد پر نور درگاهي لطيف
سنيت هجري ۱۱۶۷

When, by the hand of the venerable Sayid Jamál, the shrine of Sháh Latif was erected, Záher (the name of a poet) saw the light of God there, and said (as follows) :—
"The tomb of the Dargáh of Latif is full of lights." (These words indicate the figures 1167.)

الموتُ حبسٌ يوسلُ الجيبَ إلي الجيب سنيت ۱۲۲۱ عاقبت خير

Death is confinement.† We may say that it takes him who leaves this world to his friend God! In 1221. May (his) end be good.

عبدالرحيم معمار سکنه حيدراباد بن حيدر کاشيگر سکنه نصرپور پنون فقير
ولد اسحاق سنيت ۱۱۳۸

Abdurraheem, the builder (of the edifice), is an inhabitant of Hyderábád, and the son of Haidar Káshigar, who is an inhabitant of Nasarpur. Punū Fakir, the son of Ishák. The year 1138.

لا الله إلاالله محمد الرسول الله صلى الله عليه وسلم

There is no God but God, and Muhammad is the prophet of God. May the blessing and peace of God be upon him.

* Of Udera.
† This line is evidently incorrectly copied, as it is quite opposed to what follows.

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شب شهادت شاه شهید رحلت کرد آخر فتح علي خان خديو صاحب عصر
بگفت ثابت زواز سال تاريخش مکين قصر بهشت مکان بهشتي قصر
تاريخ سيزدهم ماه شعبان وفات مرحوم ميان قايم شاه قريشي سنه ١٢١٥

Fatáh Ali Khán (was) king in his time.

Departed this life on the night of the martyrdom of "Sháh Shahid" (*i.e.*, Imam Husain).

Sábit, a pilgrim, said (as follows) about the year of his (Fatáh Ali Khán's) death :—

"He is an inhabitant or master of paradise or of an abode (like) paradise."

صاحب مرحوم مغفور جنت مقام مخدوم مخدوم ميان فاضل شاه قريشي عليه‌الرحماً
تاريخ ١ ماه ذوالحج سنه ٢١٦٦ هجري القا بدارالبقا رحلت فرمودند

The date of the death of the late Miyán Káyam Sháh Koreshi was the 13th Shábán, in the year 1215 (Hajri). The late Makhdum of the Makhdums, whose abode is paradise (and whose name is) Miyán Fázil Sháh Koreshi, may God take mercy on him, left this world for the other on the 1st Zilhaj in the year * 66.

M. G. HASSAN,
For Deputy Collector of Hála.

تاريخ قبهٔ حضرت مخدوم نوح عليه‌ا رحمة

قبه نمبر ١ حمد خداوند را زينت تعمير يافت روضهٔ جنت نما قبه سر،سرا فتوح
خاکدرش باليقين کار مسيحا کند مرد دلانرا ازو هرنفس تازه روح

The date of the *Kubba* (vault) of the venerable Makhdum Nuh, may God take mercy on him, (is as follows) :—

God be praised, the shrine resembling paradise and Kubba were repaired.

The latter is full of victories.

The dust at its door verily does the work of Jesus Christ (that is, gives life to the dead),

To dead persons it always gives fresh souls.

باني اين بارگاه پير محمد زمانه شافع امت ورا باد شفيع وصفوح
نخل مرادات او داد مثمر مدام تا بقيامش قيام بخش کني يا بدوح

The founder of this "Bárgáh" is Pir Muhammad of that time. May the mediator and forgiver of the Muhammadan followers be his mediator (also on the day of judgment).

The date tree of his intentions always gives fruit ripe for gathering.

Oh "Buduh" (an invocation supposed to possess great power over the invisible world) continue the same.

* This part is torn in the original.

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عقل بپای قسم گفت بسالش زهی
۲ ۲۶
مامن امن و امان قبهٔ مخدوم نوح

عمرة جمعه بن سليمان
معمار ستر عيوبهما سنه
هجری سنه ۱۲۰۵

صنفه محمد وكتبه
عبدالحكيم غفر ذنوبهما
سال وصال ۹۹۸

Wisdom said about its date (as follows):—"How wonderful the Kubba of Makhdum Nuh is. It is an abode of peace and harmony."

Composed by Muhammad and written by Abdulhákim. May God pardon their sins. The date of death is 998.

The Kubba was repaired by the builder Jumma, the son of Sulemán. May God conceal their faults. In the year 1205.

قبه لمبر ۲

فتح علي خان فرمود مير سلطان زمان — قبه پر نور بناء بر مزار كبرا
از سر كفت گاهی هاتفم سال بنا — مير محمد اينجالي جاء مخدوم زمان
سنه ۱۲۱۰

Mir Fateh Ali Khán, the king of his time, erected this "Kubba" over the venerable tomb which is full of lights.

Hátif said to me about the date of its erection (as follows):—

"O Mir Muhammad, here is the place of Makhdum Zamán." (These words indicate the figures 1210.)

قبه مسجد لمبر ۳

مير اعظم امير كرمعلي — ساخت تعمير مسجد درگاه
چشم امید روشنش بادا — بميا من علي ولي الله
هاتفم گفت سال تعميرش — مسجد الله مثال بيت الله
سنه ۱۲۲۲

The great Mir, (whose name is) Amir Karam Ali, repaired the mosque of "Dargáh." May the eyes of his hope be full of light. By the blessing of "Ali," who is a friend of God. "Hatef" said to me about the date of its repairs (as follows):—

"The mosque of God resembles the house of God! (These words indicate the figures 1222).

M. G. HASSAN,
For Deputy Collector of Hála.

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LIST of Ancient Buildings in the Thar and Párkar District.

Locality, with distance from a neighbouring village.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		**Hindu Temple.**			*Tradition.*
Baharai, 3 miles from Umarkot, the chief town of the district.	Temple. Building entire.	1,500	125	Dome, and built of stones set in chunam.	12 feet by 12 feet and 20 feet in height.	The temple is dedicated to Mahadev.	In A.D. 1790 a certain Brahman of Umarkot, who used to send out his cows to graze in the vicinity of Umarkot, observing that one of his cows gave no milk for some days continuously, accused the cowherd of dishonesty, who denied the charge, and said he would try and prove his innocence. The next day, while driving the cows home in the evening, he observed the cow stop, and the milk flow of itself at the place where the temple now stands. Astonished, he ran off to relate the miraculous circumstance to the owner of the cow, and who, not believing the man's statement, went to the place himself next day with the cowherd and ascertained that it was a fact. At night a spirit appeared to the owner in a dream, and informed him that an image, Ling Mahadeva, lay buried at this spot, and that if he erected a temple there, he would never come to want. This he did with the help of the Sodas, then men of authority and influence in the country. The temple is now annually visited by large numbers of the Brahmans and Hindus of Umarkot.

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						Jain Temple.			
570—8	Haro, 12 miles from Virawah, Taluka Nagar.	Temple.	Building entire.	5,00,000	500	Built of marble, columns of the same material.	125 feet by 100 feet, and 20 feet in height.	Dedicated to Gauri, a goddess of the Jains.	It is related that one Menga Oswar, of Pari Nagar, once went to Pátan to purchase merchandize, where a spirit appeared to him in a dream, and told him there was an idol buried beneath the house of a certain Musalman, which he should try to secure. Having succeeded in obtaining it, he brought it to Pari Nagar, where the spirit again appeared to him and commanded him to procure two calves, and to have a cart made of the wood of the "nim" tree, and then placing the idol on the cart to move on without looking behind him. All this he did, and then followed the cart. On reaching the spot where the temple now stands, the cart broke down, and being overcome with fatigue he fell asleep. The spirit appeared to him the third time, and informed him that treasure as well as marble lay buried at the spot where the apparent mishap had occurred, and that he should send for artificers, &c., from Marwar and build a temple worthy of receiving the idol, adored under the name of "Gauri." The temple was accordingly built in Samvat 1432, corresponding with A.D. 1377. In Samvat 1891, corresponding with A.D. 1835, the image disappeared mysteriously. The temple is visited annually by the Jains and other people of the district.

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Locality, with distance from a neighbouring village.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		**Tanks.**			*Tradition.*
Bodésvar, 4 miles from Nagar,	Tank	25,000	600	.....	400 feet by 200 feet.	Retain rain water,	In the reign of Bhoda Parmar, son of Prince Jeso Parmar, this tank always dried up, and would not retain water. The king, finding the evil insurmountable, was induced by the exhortations of Brahmans to sacrifice his son to the goddess of the city in order to propitiate her. Immediately the sacrifice was consummated, water appeared, and filled up the tank.
				Muhammadan Mosques.			
Sirewari, 2 miles from Khipra.	Mosque. Building entire.	2,000	100	Built of burnt bricks set in mortar, and painted designs inside.	40 feet by 12 feet and 20 feet in height.	Used for religious purposes.	Erected by Taj Muhammad, spiritual preceptor of the Musalmans.
Near Khipra ...	Do. ...	1,000	125	Built of burnt bricks, and plastered with mud.	40 feet by 12 feet and 16 feet in height.	Do.	Built by Jamá, wife of Ghulam Shah Kalhora, in the time of the Kalhora dynasty.
Chohari, 14 miles from Sanghar.	Do. ...	1,500	125	Built of burnt bricks and chunamed.	30 feet by 15 feet and 16 feet in height.	Do.	Do.
Bodésvar, 4 miles from Nagar.	Do. ...	50,000	600	Built of marble.	20 feet by 12 feet and 10 feet in height.	Do.	Built in the reign of Bodo Parmar, son of Prince Jesso Parmar. It is not known by whom it was erected.
				Shrines.			
Giror, 24 miles from Umarkot.	Shrine of Abdul Rahim. Building entire.	3,000	95	Built of burnt bricks set in chunam.	16 feet by 16 feet and 30 ft. in height.	Erected to the memory of the deceased.	Erected by Mir Bijar Khan. A fair is annully held in commemoration of the Pir.

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Dher Mitha Fakir, 12 miles from Khipra.	Shrine of Mitha Fakir. Building entire.	4,000	110	Do. do. The shrine is built on a ridge about 70 feet high.	Do.	Do.	Erected by his followers. It is visited by Musalmans for devotional purposes.
Nawakot, 40 miles from Umarkot.	Shrine of Razi Shah. Building entire.	1,000	30	Built of burnt bricks set in chunam.	30 feet by 15 feet, and 16 feet in height.	Do.	A fair is annually held for religious purposes. The shrine was built by the followers of Razi Shah.
Bank of Hakra Dhoru, 14 miles from Umarkot.	Shrine of Sufi Fakir. Building entire.	2,500	30	Built of burnt bricks set in chunam.	20 feet by 12 feet, and 25 feet in height.	Erected to the memory of the deceased.	The shrine was built by the followers of the deceased.
Kihar, 4 miles from Sanghar.	Shrine of Kamal Fakir. Building entire.	2,500	80	Do. ...	16 feet by 16 feet in breadth and 16 feet in height.	Do.	Erected by the relatives of the deceased.
Kandiari, 14 miles from Sanghar.	Shrine of Hybat Jamali. Building entire.	1,500	75	Do. ...	12 feet by 12 feet and 25 feet in height.	Do.	
				Tombs.			
Ramjago, 24 miles from Umarkot.	Tomb of Mir Mubarak Khan Talpur. Building entire.	2,500	150	Built of grey-stone and painted designs inside.	20 feet by 20 feet and 16 feet in height.	Do.	Built by the relatives of the deceased; names not known.
Joriasar, 25 miles from Umarkot.	Tomb of Walidad Mari. Building entire.	2,000	150	Built of burnt bricks and gypsum cement.	16 feet by 16 feet in height.	Do.	Do. do.
Hasan Bagban, 26 miles from Umarkot.	Tomb of Hasan Bagban. Building entire.	2,000	200	Built of burnt bricks and chunam.	50 feet by 14 feet and 20 feet in height.	Do.	Do. do.
Khavi, 6 miles from Khipra.	Tomb of Maria. Building entire.	2,000	60	Built of burnt bricks set in chunam; the floor is paved with coloured bricks.	20 feet by 20 feet and 40 feet in height.	Do.	Built by Hoth Khan, a connexion of the deceased.
Bhrli ji Bhit, miles 14 from Khipra.	Tomb of Ahmed Khan Mari. Edifice entire.	1,500	50	Built of burnt bricks set in chunam.	16 feet by 16 feet and 30 feet in height.	Do.	Built by the relatives of the deceased; names not known.

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Locality, with distance from a neighbouring village.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		Fort.			*Tradition.*
Nawakot, 40 miles from Umarkot.	Fort of Mir Murad-ali. Partially ruined.	1,50,000	50	Built of burnt bricks set in mortar.	800 feet by 800 feet and 30 feet in height.	A small fortress.	This fort was erected by Mir Murad-ali, one of the sovereigns of Sindh, who, owing to family dissensions, lived apart from his kindred in this fort. The fort has now fallen into decay, and is not of sufficient interest or importance to demand special measures for its preservation.

Archæological Remains in Thar and Párkar.

Close to the town of Virawah are the ruins of a large and once prosperous city, called Pari Nagar. It was founded in A.D. 456 by one Jesso Parmar, of Balmir. It flourished for a long while, and is supposed to have been destroyed by the troops of the Emperor of Delhi. Amidst the ruins may be seen many Jain temples constructed of white marble, and some of them, notwithstanding the lapse of time, are still partially standing as interesting monuments of ancient prosperity. The figures and ornamental sculptures and designs in various parts of these temples are *beautifully executed.*

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Political Superintendent's Office,
Camp Atnah, dated 30th May 1877.

R. I. CRAWFORD, Captain,
Political Superintendent, Thar and Párkar.

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Vide page 9.

APPENDIX.

Note by the Honourable J. GIBBS.

On 24th February 1858, in company with Sir Bartle Frere and Mr. Shaw Stewart, I visited the Rukan-jo-Thul; we had previously sent men out to clear the base and sink a shaft down through it, in order, if possible, to find the relics, if any. In the evening I ascended the Thul by means of a rough jungle ladder, and found the men had sunk the shaft about 8 feet.

Three days after, on 27th idem, we encamped at the Thul, and the workmen completed the shaft down to the base without finding anything. The Thul was of ordinary masonry; but the stones, of which it was composed, must have been brought from a great distance. The square base, when cleared, measured about 66 feet on each side.

Captain Stack had, some years before, sent a shaft through the Thul, about 8 feet above the surface of the ground, but found nothing.

I sent a memorandum, accompanied with a sketch of the Thul, to the late Colonel Sykes, but I cannot find a copy of it amongst my papers.

J. GIBBS.

18*th December* 1877.

2.—*Note from my diary.*

On 27th January 1859, we pitched at Mirpur Khás, in the Hyderabad Collectorate, and at about 1½ mile to north, or north-west, we found the remains of a brick 'Thul'; it was very dilapidated, and, if my memory serves, not above 6 feet of the round portion was left. It was soft and easily worked; after some little clearing we came upon a hollow chamber, in which was a vase of fine earthenware, which contained some pieces of crystal and amethyst, with what appeared to be bits of bark. No remnant of bone could be found. The vase is, I believe, now in the Kurrachee Museum. Further researches produced nothing but bricks, some ornamented, until the third day, when a head, in a greenish stone and of an Egyptian type, was found. This was also, I believe, placed by Sir Bartle Frere in the museum at Kurrachee.

J. GIBBS.

18*th December* 1877.

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No. 171 OF 1855.

GENERAL DEPARTMENT.

FROM

H. B. E. FRERE, ESQ.,

Commissioner in Sind,

To

THE RIGHT HONOURABLE LORD ELPHINSTONE, G.C.H.,

Governor and President in Council, Bombay.

Dated 20th April 1855.

MY LORD,

In forwarding the accompanying copy of a letter from my Assistant, Mr. James Gibbs, which will, I am sure, be read with much interest by your Lordship in Council, I would beg to state that I have had it for some time in contemplation to solicit a grant for the restoration of the mosque and tombs at Tatta; but have hitherto been unable, owing to the want of any one sufficiently interested in the subject to take the trouble of collecting the information which Mr. Gibbs has furnished, as to what should be done and what it would cost.

Dated 18th instant, bringing to notice the present state of the Jumma Musjid at Tatta and the tombs on the Mukli hill near that city.

2. Your Lordship is aware that the buildings, referred to, owe their peculiar beauty to the encrustation of encaustic or enamelled tile work, mixed occasionally with very elegant carving in low relief on a fine-grained, cream-coloured limestone. This style of ornamentation is more profusely employed, and with greater elegance and more taste, than in any building I am acquainted with, not excepting the Alhambra, if one may judge from the magnificent work of Mr. Owen Jones.

3. I would recommend that the sum suggested by Mr. Gibbs (Rs. 5,000) be granted on the body of Sayids and other Mahomedans at Tatta, interested in the work, binding themselves to the condition specified in Mr. Gibbs' 10th para. The execution of repairs to be left to Sayid Sahbur Ali Shah, who is a man of great respectability, and his fellows. The money to be advanced by instalments of Rs. 1,000 at a time, the second and all following instalments on a certificate by an Engineer Officer, or the Deputy Collector, that the preceding instalment has been well expended, and that the conditions of the grant have been fairly observed. Beyond this I would not interfere, but leave the work to the management of the Sayids.

I have the honor to be, &c.,

H. B. E. FRERE,

Commissioner in Sind.

Commissioner's Office, Kurrachee, 20th April 1855.

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FROM

JAMES GIBBS, Esq.,
Assistant Commissioner,

To

H. B. E. FRERE, Esq.,
Commissioner in Sind.

Dated 18*th April* 1855.

SIR,

I have the honor to bring to your notice the present state of the Jumma Musjid at Tatta and the tombs on the Mukli hill adjoining that city.

2. Captain Pelly and myself visited them yesterday, and found, after a careful inspection, that, if considerable repairs are not at once carried out on the musjid, this magnificent example of the taste of the Delhi Emperors will soon fall into irremediable ruin.

3. Sayid Sahbur Ali Shah informed me that he had spoken to you, last year, on the subject, and that he felt assured, if properly represented to Government, aid would not be withheld.

4. He has prepared an estimate,* in detail, amounting to Rs. 5,000, for which sum the splendid mosque in the western and the equally magnificent entrance at the eastern side would be completely restored, and the remaining portion, including the extensive dhurmsallas on the north and south sides, together with the entire walls outside as well as in, would be put into thorough repair, and be rendered weather-proof.

* Appended, Rs. 5,000.

5. This building, as you are aware, is composed of very finely-burnt brick and lime, the outside being plastered, while the interior is inlaid with enamelled tiles† in the most beautiful patterns, of which those in the interior of the domes are peculiarly delicate, and greatly resemble the "powdering of stars" seen in many Roman Catholic churches. The entire Mosaic work, if I may so term it, is still very perfect, 2,000‡ tiles alone being required to render its restoration complete.

† "Kashi-ki-kain".

‡ Estimated at Rs. 200.

6. The north, south, and west sides of the fabric were erected between the years A. H. 1054-57 (A. D. 1644-47) by order of the Emperor Shah Jehan as a memorial of his visit to Tatta in A. H. 1036-37 (A. D. 1626-27) at the time when, having quarrelled with his father Jehanghir, he was an exile from that monarch's court. It is related that in his flight Shah Jehan came to Tatta, then the residence of Shurreef-ool-Moolk, the Nawab of his father and his own bitter enemy, and having made himself known to the then Chief Sayid, Abool Mukarim, he was enabled secretly to perform his devotions in the then Jumma Musjid ere he continued his flight, and in gratitude for this, on ascending the throne, which he did shortly afterwards, he gave orders for the present building to be constructed. The eastern end was afterwards added by Aurungzebe in the year A. H. 1068-69 (A. D. 1658-59).

7. The total cost is said to have amounted to six lacs of rupees, the whole of which was forwarded from the royal treasury of Delhi.

8. The only repairs of any moment which have been made were in A. H. 1252 (A. D. 1836), when Meer Noor Mahomed expended Rs. 4,000 in its repairs and restoration.

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9. At the time of the conquest much damage was done by the soldiers of our army, many of whose names are now visible, scrawled over some of the finest work. Sir C. Napier, on hearing of this, gave orders for the mosque to be locked up, and the key kept by the Kardar, and only opened for prayers, and when at Tatta spoke to Sayid Sahbur Ali Shah about its repairs. Nothing, however, was done, and as the Sayids were soon after reduced in circumstances, beyond blocking up a few holes here and there the building has been left to gradual decay.

10. To meet the expense of repairing this mosque, estimated, as above stated, at Rs. 5,000, the Sayids and other Mussulmen at Tatta have engaged to contribute one-half, if Government will kindly sanction the other.

11. With regard to the tombs on the Mukli hill, I submit to you whether assistance might not be requested from Government alone, as no representative now remains of the families whose ashes lie beneath those magnificent structures, which, in the taste which designed them and the art and skill used in their construction, rival many of the finest monuments of a similar nature in European countries.

12. I would particularly notice the tombs of—

1. Jam Nindah, A.H. 914 (A.D. 1508).
2. Meerza Eesa Beg Turkan, A.H. 980 (A.D. 1574), who held Sehwistna as "Hakim".
3. Meerza Eesa Beg, grandson of the above, who was appointed Nawab by the Emperor Jehanghir in A.H. 1037 (A.D. 1627), and who died at the age of 92 years. And,
4. The tomb of his Zenanah, which adjoins his own.

These are all, as you are aware, built of stone. No. 4 is of the finest workmanship, and may be said, even with more propriety, to bear, in regard to its larger neighbour No. 3, the same comparison as Lincoln does to York Minster, viz., wife and husband.

13. No. 1, the most ancient, is of a different construction, and considering it to have originally been built without a dome, it is wonderful how it has stood the ravages of the weather. Its distance from the general mass of the tombs may account for its escaping the usual scribbling and cutting of names, by which the generality have been disfigured by our soldiers and others of our countrymen.

14. All that I would suggest being done for these tombs would be a thorough cleansing, the rubbish all around removed, and precautions taken to strengthen and preserve them from the ravages of the weather and the incursions of birds and jackals, which latter would be easily done by replacing the trellis work in the windows, and placing new doors in the sockets which are still remaining in the door-posts.

15. To do this successfully a further sum of Rs. 2,500 would, in accordance with Sayid Sahbur Ali Shah's calculation, be requisite; and considering that the tombs themselves must have cost several lacs of rupees, and that they are still, although sadly delapidated, grand examples of the taste and magnificence of the former rulers of the country, I would respectfully suggest that Government be asked to sanction this sum, in addition to that stated in para. 10, as being a moiety of the expense for repairing the Jumma Musjid in the town, making a total of Rs. 5,000.

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16. I have but to add that, should Government be pleased, upon your repersentation, to sanction these works, I would suggest that the repairs be left in the hands of Sayid Sahbur Ali Shah, as while it would ensure the hearty co-operation of his fellow-townsmen would also be a guarantee to the works being well and carefully executed.

I have, &c.,
J. GIBBS,
Assistant Commissioner.

Camp Goojah, 16th April 1855.

P. S.—I had almost forgotten to mention the "Englishman's tomb" on the Mukli Hill, with its quaint inscription :—

"Here lies the manes of Edward Cooke, who was taken out of the world in the flower of his age, a person of great merit and in great esteem, and much lamented by all his friends, learned in many languages, of great humanity, a sound judgment, and of a generous disposition, who departed this life the 8th of May 1713.

"*Ætatis suæ* 21.

"As blooming lilies grace the field,
"So for a day they shine,
"Like him to God above they yield
"Their lives, but not their names resign.

"To whose memory his servant erected this tomb."

This requires only the jungle being cleared away and a low wall erected around it, which will prevent its being removed, as also serve as a mark to distinguish the spot, at present very difficult to find.

J. GIBBS,
Assistant Commissioner.

(True Copy)
J. GIBBS,
Assistant Commissioner.

Estimate of probable Expense for repairing the Jumma Musjid at Tatta.

Details.	Amount.	Total.
	Rs. a. p.	Rs. a. p.
Bricks, 50,000, at Rs. 5 per 1,000	.....	250 0 0
Chunam for ceiling, walls, &c., 1,700 maunds	.....	250 0 0
Materials for Plaster.		
Charollee	500 0 0	
Rope	50 0 0	
Baskets, &c., for carrying chunam	25 0 0	
		575 0 0

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Details.	Amount.	Total.
Materials for Cement.	Rs. a. p.	Rs. a. p.
Sand	25 0 0	
Googal (frankincense)	25 0 0	
Chopped gunny	60 0 0	
Oil...	10 0 0	
Hulleelah	15 0 0	
Mittiacuth (catechu)	25 0 0	
		160 0 0
Grass	100 0 0	
Water	300 0 0	
Enamelled bricks of 6 inches each	200 0 0	
Colour	100 0 0	
Stones	400 0 0	
Jungle-wood	200 0 0	
Gowndies, coolies, &c., &c.	2,375 0 0	
		3,675 0 0
Contingencies	.....	90 0 0
	Total ...	5,000 0 0

(True Translation.)
J. GIBBS,
Assistant Commissioner in Sind.

No. 373 of 1855.

P. W. Department.
Bombay Castle, 14*th May* 1855.

Letter from the Commissioner in Sind, No. 171, dated the 20th April 1855, relative to the repair of the Jumma Musjid at Tatta and the tombs on the Mukli Hill.

Resolution of Government on the above, dated the 11th May 1855.

The Governor in Council is pleased to sanction an outlay of Rs. 5,000 for the restoration of the Jumma Musjid at Tatta and the tombs on the Mukli hill, on condition that the Sayids and other Muhammadans at Tatta engage to contribute the sum of Rs. 2,500 towards the repair of the mosque.

The grant, now provisionally sanctioned by Government, to be advanced by instalments of Rs. 1,000 at a time, and under such precautions as may be deemed requisite to ensure the proper expenditure of the money and the fulfilment of the condition of the grant.

W. HART,
Secretary to Government.

To
The Commissioner in Sind.
The Civil Auditor.

Note.—These repairs were carried out as proposed under the direction of Sayid Sahbur Ali Shah, and the work done to the mosque was subsequently valued by an Engineer officer at Rs. 10,000.—J. G.

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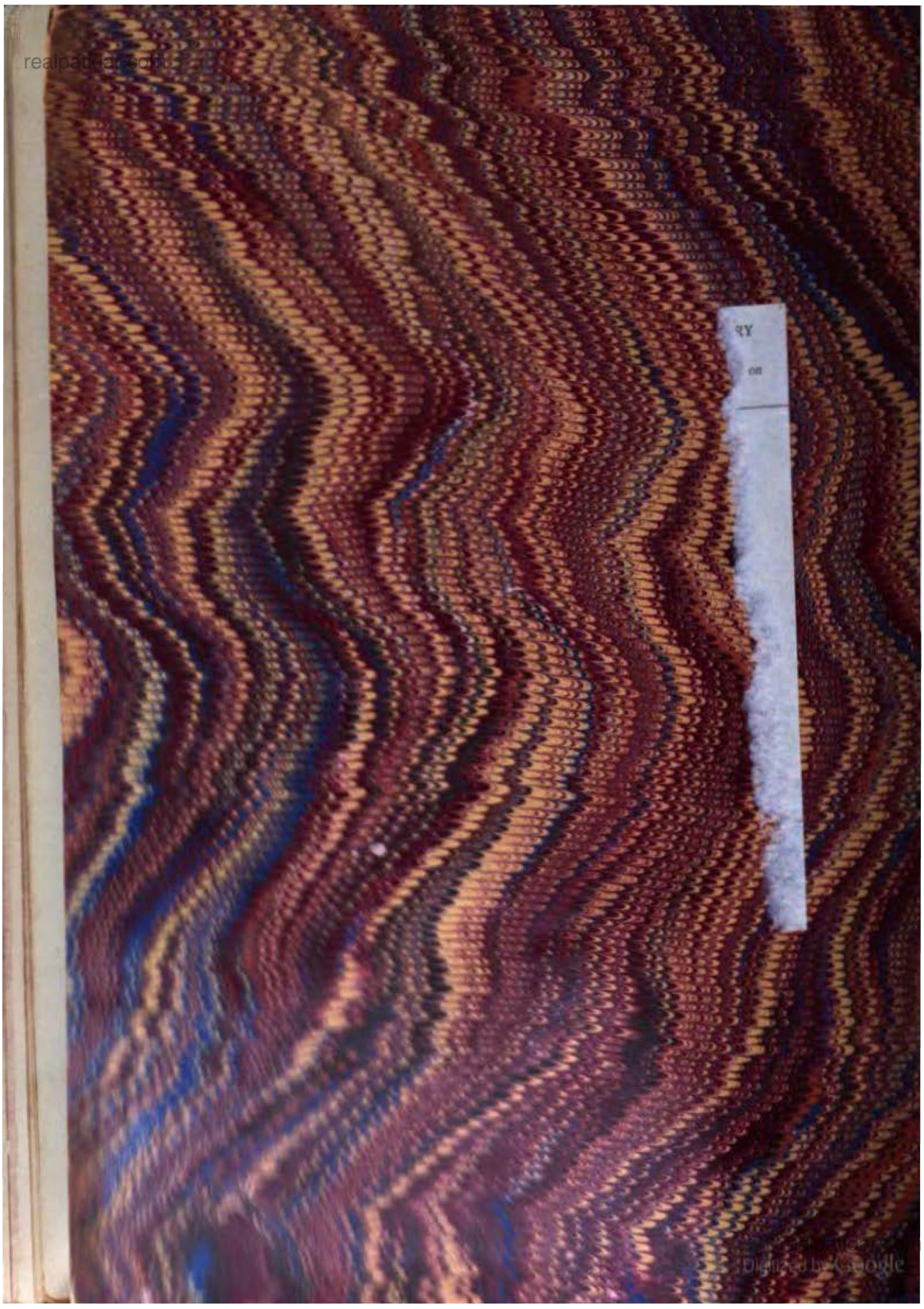

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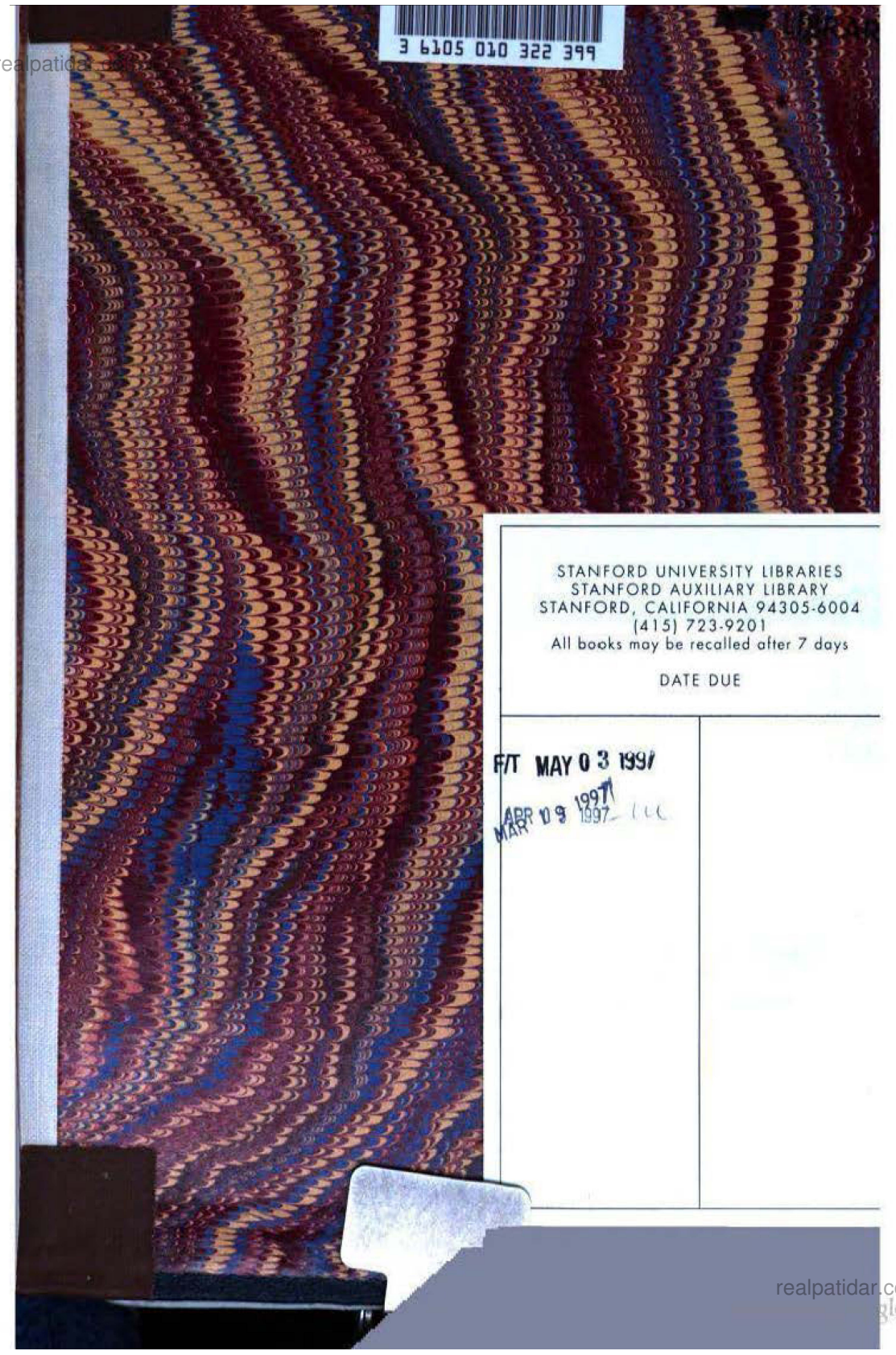

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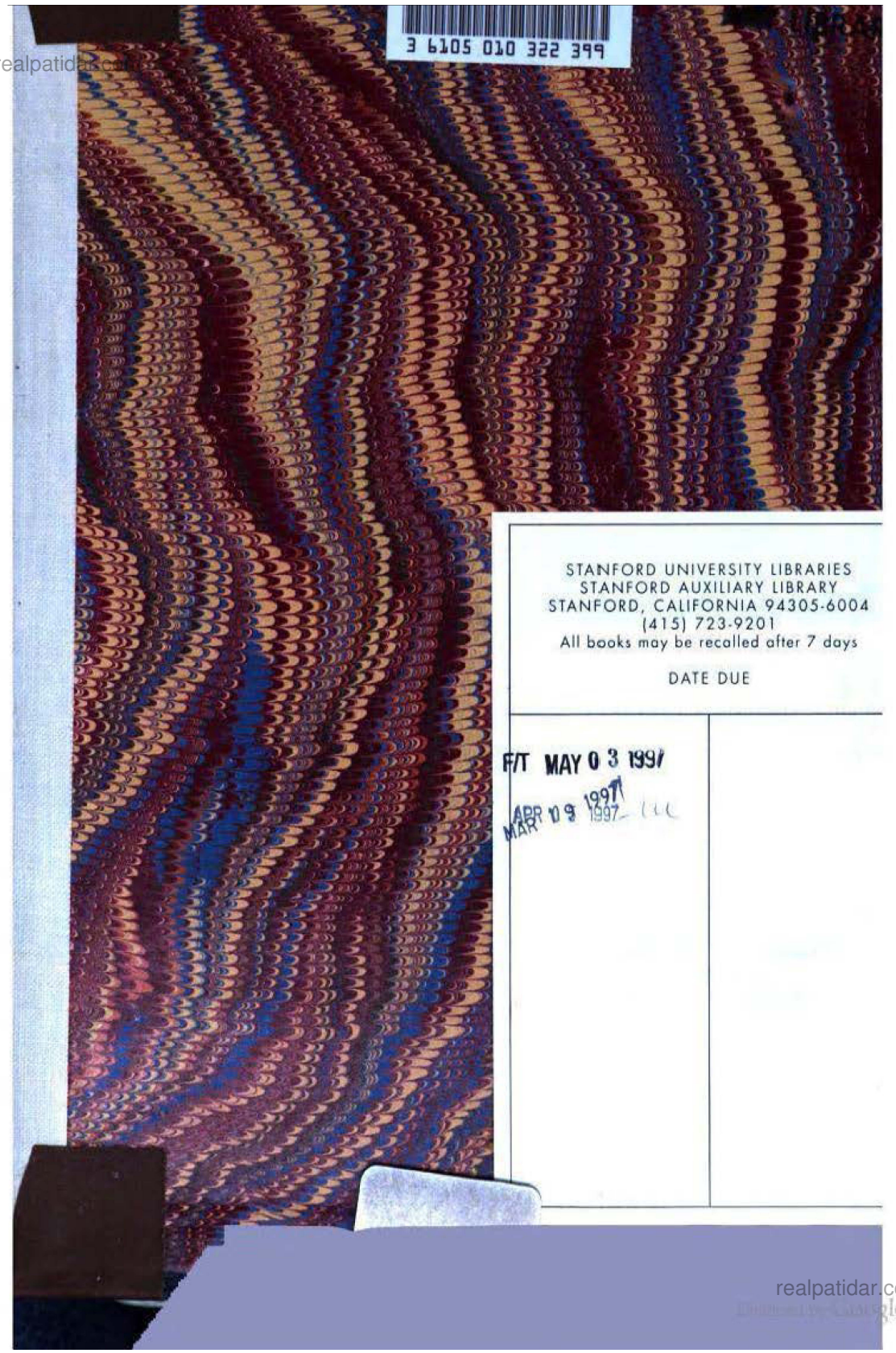

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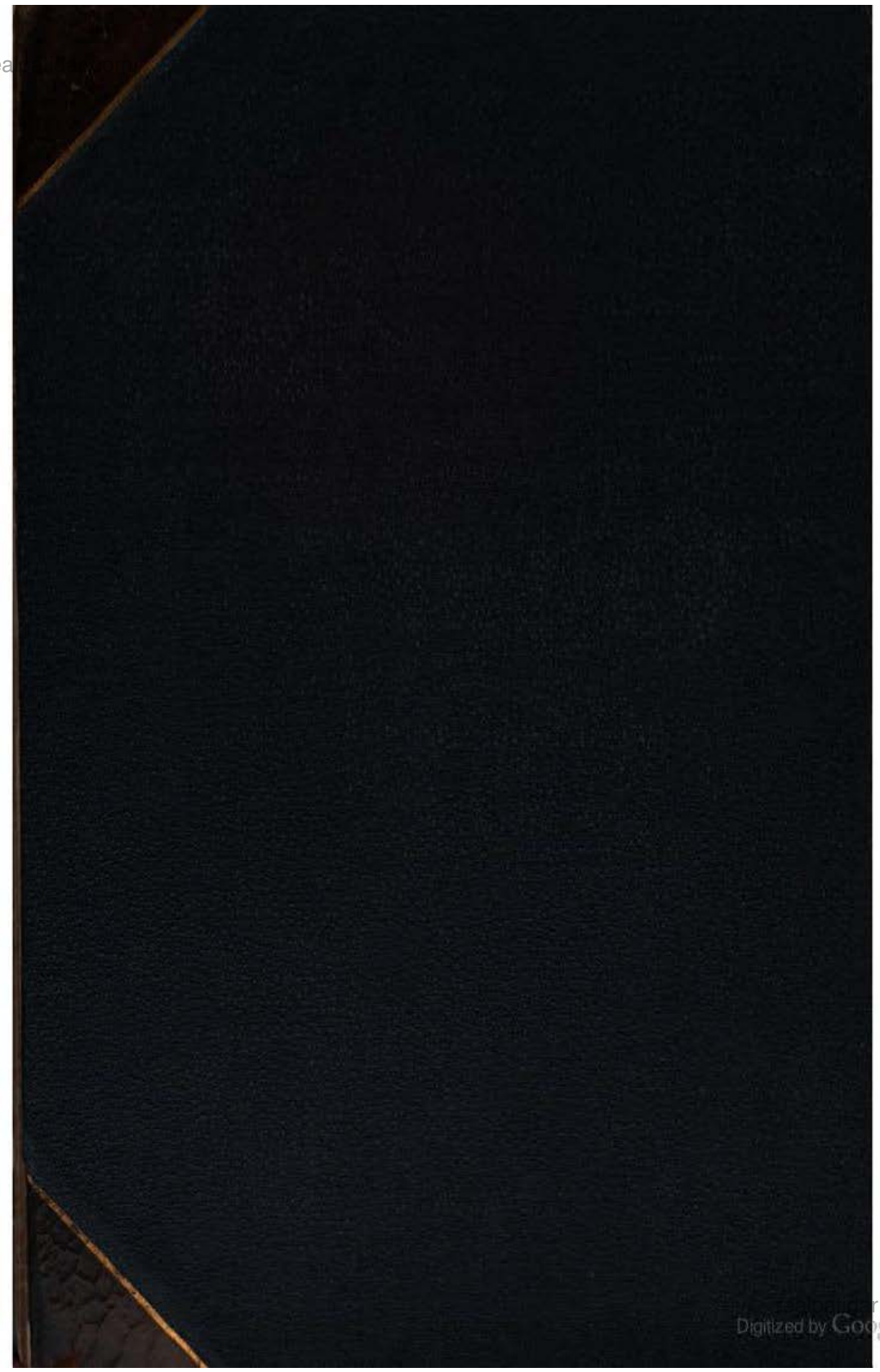

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